NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Royal Oak, Michigan | October 17, 1938 | Per Year 10¢

VICIOUS VERSAILLES
by Joseph P. Wright

FROM THE TOWER
Father Coughlin

ALL 50 QUESTIONS IN CHRISTIAN FRONT CONTEST

THE SPANISH TRAGEDY
Virginia McKay

SOCIAL SECURITY AND THE CHRISTIAN IDEAL
James F. Edwards

REAL MONEY
Robert H. Hemphill

THE CHRISTIAN AT HIS WORK IN THE WORLD
Rev. W. J. Randall

PRIME Minister Neville Chamberlain of Great Britain, Chancellor Adolf Hitler of Germany, Premier Benito Mussolini of Italy, and Premier Edouard Daladier of France—spokesmen for the four great powers of Europe—met around a council table in Munich and signed a "treaty of peace" WITHOUT HAVING HAD A WAR.

Its terms, furthermore, corrected many injustices of the iniquitous Peace of Versailles and removed mighty provocations for future war.

Not only were the "makers of war" IDENTIFIED and ISOLATED, but the Communists have been cheated out of their war! From Litvinov, the "head man," who calls the peace "monstrous," Dictator Stalin, Dr. Benes, the order-taker, and all their leftist promoters of revolution in America, comes the common chorus charging a "sell out" and the "rape" of Czechoslovakia. What actually happened was that the long persecuted Sudeten Germans will return to their fatherland.

Since even Communists do not trust the dictator rule of Stalin, European headquarters for the world revolution have long been in Prague, the capital of Czechoslovakia. It is from Prague, rather than Moscow, that every Red revolutionist on the Continent takes his orders. The Grand Orient is there. Dr. Benes speaks as the pawn of Litvinov. If the Czechs were left out of the Munich conference, it was because they were regarded as the helpless puppets of the Comintern. Soviet Russia could not be bound by any promise of the Czechs; and no promise by the Czechs could be carried out if it countered the Russian will.

The agreement at Munich, therefore, is a victory not for Hitler and aggression, but for peace, truth and justice!

For once, Wisdom won!

But do not rest under the delusion that the Comintern will quit trying: they're already at it. Watch Moscow; watch Prague; watch Mexico; and, above all, watch their newspaper and radio spokesmen of the Kaltenborn ilk in America!

VOL. 2A NO. 16

Social Justice

OCTOBER 17, 1938

CONTENTS

ARTICLES

Vicious Versailles
JOSEPH P. WRIGHT PAGE 3

Social Security and the Christian Ideal
JAMES F. EDWARDS PAGES 5-6

The Spanish Tragedy
VIRGINIA McKAY PAGE 15

The Christian at His Work in the World
REV. W. J. RANDALL, C.M.S. PAGE 16

Real Money
ROBERT H. HEMPHILL PAGE 17

RADIO BROADCAST

Season's Radio Schedule PAGE 2

October 25 Is Victory Day! PAGE 19

FEATURES

All 50 Questions in Christian Front Contest PAGES 9-12

The Week in the Nation PAGE 13

The Week in the World PAGE 14

FROM THE TOWER

FATHER COUGHLIN PAGE 7

EDITORIALS

PAGE 8

MAN OF THE WEEK

"The Great American Sap" PAGE 20

COVER

"His Masters' Voice"
Dr. Eduard Benes

SOCIAL JUSTICE, National Weekly, Copyrighted 1938, by The Social Justice Publishing Company; publication and editorial office, Royal Oak, Michigan. Subscription price, United States and possessions, $3.00 per year. Unless otherwise directed all subscriptions begin with the current issue. Three weeks is required to effect change of subscriber's address. Give both old and new addresses. Entered as second class matter, March 12, 1937, at the Post Office, Royal Oak, Michigan, under the Act of March 3, 1879. Rev. Charles E. Coughlin, LL. D., Editorial Counsel (by permission of his Ecclesiastical Superior); E. Perrin Schwartz, Editor.

SOCIAL JUSTICE is fully protected by copyright and nothing that appears in it may be reprinted, either wholly or in part without special permission. The use of articles or quotations from Social Justice for digest, advertising, promotions and stock-selling schemes is never authorized.

Vol. 2A No. 16

HERE IS GOOD NEWS!

Father Coughlin's Radio Season Opens Sunday, November 6th, Over 44 Stations—For 52 Weeks!

FATHER COUGHLIN'S return to the air, for the broadcasting season of 1938-39, will be over a privately contracted network of forty-four stations starting on the afternoon of November 6th—the first Sunday in November.

The time: A full hour, from 4 to 5 p.m. Eastern Standard Time.

Duration of the Broadcast Season—52 weeks!

The letters of many thousands of readers, responding to Father Coughlin's appeal for suggestions, have been helpful in the selection of stations over which the broadcasts are to be heard, as well as in working out the musical portions of the program.

In addition to the golden voice of the mammoth organ at the Shrine of the Little Flower in Royal Oak, Michigan, where the broadcast originates, a nationally known chorus of 14 voices under the direction of Emil Cote has been engaged to provide a musical program without a peer in radio.

Father Coughlin's discourses will be directed to a continuance of his campaign of 13 years for Christian social justice in America and an active and positive resistance to the progress of Communism in this country. He will also include the popular and much-requested "Thought for the Week."

Besides the stations already listed, negotiations are still under way for one or two additional outlets of great power and national importance. If these are obtained, a complete announcement of the hook-up will be made in these columns in time for the nation's listeners to be informed before the broadcast begins.

The broadcast, as now arranged for, will come to the nation over the following stations:

WJR	Detroit, Michigan	WTCN	Minneapolis, Minnesota
WGR	Buffalo, New York	WGAR	Cleveland, Ohio
WJAS	Pittsburgh, Pennsylvania	WHKC	Columbus, Ohio
WHN	New York City	WTMJ	Milwaukee, Wisconsin
WFBL	Syracuse, New York	WIRE	Indianapolis, Indiana
WHAM	Rochester, New York	WHBI	Newark, New Jersey
WOKO	Albany, New York	WPG	Atlantic City, N. J.
WCAO	Baltimore, Maryland	WIBA	Madison, Wisconsin
WDAS	Philadelphia, Pa.	WREN	Lawrence, Kansas
WJJD	Chicago, Illinois	WIND	Gary, Indiana
WCKY	Cincinnati, Ohio	WBAX	Wilkes-Barre, Pa.
WHO	Des Moines, Iowa	WGBI	Scranton, Pennsylvania
WOC	Davenport, Iowa	WKBO	Harrisburg, Pa.
WEW	St. Louis, Missouri	WESG	Elmira, New York

COLONIAL NETWORK

WAAB	Boston, Massachusetts	WTHT	Hartford, Connecticut
WEAN	Providence, Rhode Island	WNBN	New Bedford, Mass.
WICC	Bridgeport, Connecticut	WBRY	Waterbury, Connecticut
WSAR	Fall River, Massachusetts	WLNH	Laconia, New Hampshire
WSPR	Springfield, Massachusetts	WRDO	Augusta, Maine
WLBZ	Bangor, Maine	WHAI	Greenfield, Massachusetts
WFEA	Manchester, N. H.	WNLC	New London, Connecticut
WLLH	Lowell, Massachusetts	WCOU	Lewiston-Auburn, Maine

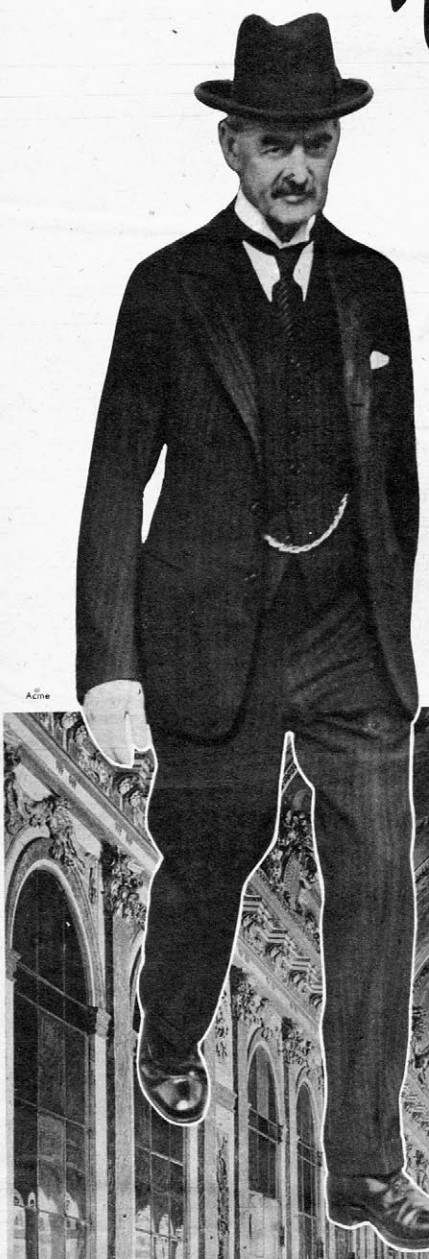
The maintenance of this schedule of broadcasting over the year contracted for will only be possible if the contributions to the radio fund continue in number and enthusiasm as indicated by the early returns.

Every penny of the profits of SOCIAL JUSTICE PUBLISHING COMPANY over and above the economical minimum necessary to continue the present standard of this National Weekly, will be turned over to Father Coughlin to support the broadcasts. Will YOU—the reader—help us keep him on the air? See Page 19 of today's edition.

Vicious VERSAILLES

In an Unholy Treaty that Perpetuated Injustice, the "Peace" Makers of Versailles Lay the Foundations for Another World War. But in the "Treaty of Munich" a Great British Statesman Denied Voracious Russia its Fondest Hope — a World-Shattering War Upon Which Communism Might Build.

by Joseph P. Wright



Prime Minister Neville Chamberlain of Great Britain

Acme

FOUR men sit about a conference table in a flag-bedecked palace in Munich, Germany. They discuss peaceful settlement of a quarrel that threatens to detonate a bomb whose shattering echo, they well know, will reverberate around the world and toll the sunset of our civilization.

In the minds of each of the men as they approach the grave problem is the memory of the most devastating war in world history. In their imaginations lurks the picture of another war, more devastating, more terrible.

In that last war three of the conferees were under flags of nations arrayed against the nation of the fourth conferee. Now, national differences have altered the lines of loyalty; they are divided two and two.

Their discussions deepen as twilight shadows darken the oblong windows of the *Fuehrerhaus*. Night time finds their conference brightening as they approach the formula for peace. Interpreters beam with smiles and chatter back and forth as hopes rise. Jubilation ripens on the faces of Neville Chamberlain of Britain; Edouard Daladier of France; Benito Mussolini of Italy, and Adolf Hitler of Germany.

They have found the formula. Peace is assured! They scratch their signatures below typewritten copies of their accord and as the news flashes about the globe all the peoples of the world thank God—all the peoples, that is, who believe in God.

There is no rejoicing in Russia. Foreign commissars of the U.S.S.R. and Red diplomatists who have spent the last fortnight goading European statesmen, hoping to precipitate a cataclysmic conflict, have been denied their war. There will be no fatal showdown fight between the Democracies and Communist Russia on one side, and the "dictator nations" on the other. There will be no smoking ash heap of civilization on which the destroyers can build the vast, new, Godless Red empire of their dreams.

They had hoped, through an invocation of the principles of hate that dictated the Treaty of Versailles, to spill the blood of Europe and America until France, England, Germany, Italy, the United States and lesser powers had been bled white, then to stomp the mangled corpses of nations with Godless government and raise the hammer and sickle in every gore-drenched market square.

But Moscow's defeat is Europe's hope. The selfish allies, whose own propaganda of hate devoured their reason in the peace treaties resulting

Photos by — Wide World

from the Great War, have returned to their senses. They who stripped Central Europe after the World War, dismembered her and placed a bayonet at her throat, have written off the hate-dictated Treaty of Versailles and erased the misnamed "Peace" of Paris.

IT is fortunate for the twentieth century that it produced a man of the calibre of Neville Chamberlain, for the next century may regard him as the savior of the nineteen-hundreds. This man, above all others involved in the Czechoslovakian crisis, read history with the forward, rather than the backward glance, and realized that the innate immorality of the vicious Versailles treaty must be disavowed sooner or later, or the world would suffer the war prepared for it by the "peace" makers at Paris.

It must be remembered that the Central Powers signed the Armistice on November 11, 1918, with the understanding that a peace settlement would be made in conformity with the famous "Fourteen Points" enunciated by President Wilson. These points provided, briefly: (1) No secret diplomacy; (2) freedom of the seas; (3) removal of economic barriers; (4) reduction of national armaments; (5) impartial adjustment of all colonial claims; (6) evacuation of Russia; (7) restoration of Belgium; (8) return of Alsace-Lorraine to France; (9) completion of Italy's national unification; application of the right of self-determination to the peoples of (10) Austria-Hungary; (11) the Balkans, (12) Turkey; (13) independence of Poland; and (14) establishment of a League of Nations.

Yet when the Allies gathered for their peace talks they chose the center of German hatred, Paris, for their conversations; denied to Germany representation at the conference and the enemy states; rejected the spirit of amity and understanding written in the 14 points; engaged in secret diplomacy in violation of President Wilson's first point, and, after four months of negotiations, drafted the treaty in secret and secured its acceptance by the peace conference in secret plenary session on May 6, 1919. *Those attending did not know all that the treaty contained!* Only a digest of the 80,000 word document had been read to them.

After the peace farce was over, Germany and the enemy states were invited in for the first time. They were told to sign. The German delegation, headed by Count Brockdorff-Rantzau, protested at the viciousness of the peace. They protested that it ran in flat contradiction to the 14 points under which the Germans laid down their arms. They protested that it was intolerably severe and that the German nation neither could fulfill its terms, nor exist under them.

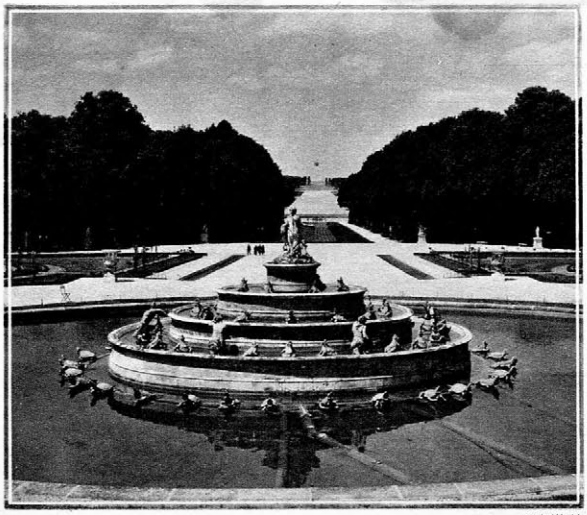
But it was Versailles or nothing. With a threatened Allied invasion of Berlin, with threats of even greater severity in another pact, and with threats of revolution at home, Germany accepted the "peace" on the last day of grace, June 23, 1919. German delegates signed the treaty five days later, in the historic Hall of Mirrors at Versailles.

"To the victor belongs the spoils," was the theme of the Paris Peace Conference.

EACH of the Allied powers, with the lone exception of the United States, had entered the war with hopes of selfish gain. Britain wanted to destroy German sea power, to ruin her industry and commerce and strengthen the British Empire. France wanted to regain Alsace-Lorraine and avenge the Franco-Prussian war of 1870, and hoped to recover the European hegemony she held in the time of Louis XIV and Napoleon. Further, she desired to build up her commercial importance abroad.

Italy wished to obtain *Italia Irredenta* from Austria-Hungary and assure herself the dominant position in the Adriatic and Eastern Mediterranean. And the United States, idealistically, wished to "make the world safe for democracy," and in so doing, obtain a few commercial advantages accruing to the "safest" democracy.

Although ceasing hostilities with the understanding that the spirit of the 14 points would prevail, the Allied states—again with the exception of the United States—prepared to wring from Germany all that their hate-filled minds could think of. In the peace conferences President Wilson, who had hoped to build a permanent peace, saw his structure torn down stone by stone. The Allies disregarded the first point, and conducted secret negotiations with each other. Britain wiped out the clause providing freedom of the seas. Britain also rejected "impartial adjustment" of colonial claims, arranging to have the bulk of the German colonies transferred to her under a series of "mandates."



Wide World

TURTLE FOUNTAIN, VERSAILLES

France, justly, took back Alsace-Lorraine, but thrust a spear into Germany by seizing the minerally rich, and strictly Teutonic, Saar region for 15 years. Germany also surrendered Eupen and Malmedy to Belgium, Memel to Lithuania and great sections of the provinces of Posen and West Prussia to Poland. To Poland also went upper Silesia and the Southern part of East Prussia with the provision that their ultimate fate should depend on a plebiscite.

To give Poland an easy access to the Baltic, Germany agreed to establish Danzig as a Free City, and agreed further to slice up Schleswig according to a plebiscite and give districts so voting to Denmark. Further, Germany surrendered all her overseas colonies and protectorates; reduced her army to a police force; cut her navy to six battleships and a scattering of light vessels; lost her merchant marine; abandoned military aviation; smashed her forts at Heligoland, opened the Kiel canal to all nations, gave up her 14 submarine cables, and agreed to a reparations settlement, fixed by the Allies in 1921 at $54-billion!

It was on the reparations demand that Germany's immediate future was impaled. Her industry paralyzed by foreign tariffs, her currency worthless, her shipping gone with the lost merchant marine, and the product of her economies and savings spent to keep the Allied army of occupation on the Rhine, Germany protested that to keep the reparations would mean the triumph of Communism in Germany and Europe, or the break-up of their nation and the rise of dictatorship.

The next decade and a half witnessed the truth of that prediction.

AS regards Czechoslovakia and the Sudeten territory, it arose out of the wreck of the old Austro-Hungarian Empire. Composed of minority groups, it sought to weld into a national whole, sections of Bohemia, Moravia, Silesia and Slovakia. The Sudeten territory was a semi-circular parcel carved out of German Austria (Bohemia) inhabited by more than three million people of German descent.

First impetus for the Czecho-Slovak state was given in the congress of oppressed Austrian nationalities at Rome, in April, 1918, when the Czechs and Slovaks, among other minorities, resolved that "every people proclaims its right to its own nationality, and its right to secure national unity and complete independence." The independence of Czechoslovakia was declared at Paris in October, 1918, shortly before the close of the war, and the final seal of approbation for this artificial state was provided in the "Peace" of Paris.

As the national existence of Czechoslovakia began, it became apparent that the new state was to reject its own declaration in favor of self-determination. Composed more of Germans than Slovaks, the new state began to venge its centuries of German domination by robbing the minority Germans of their nationality. Through the iron hand of political control, they began a systematic attempt to efface all traces of the old German language, culture and institutions.

Germans were raked out of public offices wherever possible. In the German mines, Germans were forced to leave their jobs or join the restrictive Czech trade organizations. When they refused, Czechs were placed in their jobs, thus accomplishing the government's original objective. Then began the big drive on German schools. Although treaty provisions guaranteed German minorities the continued use of their own tongue in education, within five years after the Versailles treaty the government had closed 29 German higher schools, 38 intermediate, and 316 elementary schools, and had caused to be discontinued 173 of 179 classes in German.

While Czechoslovakia paraded before the world as a model democracy, it was far from that. The Sudeten minority, the Hultschin minority, and other minorities were subjugated to the will of the Czechs. This situation continued unrelieved until 1929, when it was pressed to a climax by the world-wide economic depression. Then the nationalism of the persecuted minorities broke to the fore. Their demands became louder, but the European politicians who had created the state on paper were too concerned with affairs at home to bother with its affairs now.

In 1936, President Eduard Benes took heed publicly of the plight of the minorities, but did nothing to alleviate it. And in September, 1938, the crisis became acute.

Just as Germany protested that a dictatorship would arise should not the reparations clauses and other sections of the Versailles treaty be revised, so it did. Adolf Hitler came to power with his National Socialism in 1933 and set up an authoritarian state. With nationalism and the supremacy of the state as his creed, Hitler set about to restore the spirit and body of the empire.

Ruthlessly he pursued his objective. Because Germans were "Aryans," and Jews "non-Aryans," whose purposes ran counter to the fulfillment of the Germanic objective, Jews were barred from holding offices and were restricted in commerce and in their professions. Because Christianity, in its political overtones, might conflict with national aims, Catholicism and Protestantism were limited in their liberties.

Hitler announced his intention to free the new Germany of the shackles of the peace treaties and toward that purpose began to re-arm. Toward that objective he built one of the strongest military machines in the world. And toward his earlier objective he executed a coup that brought Austria, the hapless little St. Germaine republic, into union with the new Germany.

It was inevitable that Hitler should come to the aid of the oppressed Sudeten minority in Czechoslovakia. It was likewise just that he should, if the Czechs offered no solution of their own. The Treaty of Versailles, and other treaties that stemmed from it, had an unholy purpose. In the perpetuation of their injustices they nurtured the intense nationalism in Germany that gave rise to Hitler.

There is an economic need for a strong power in Central Europe. The Treaty of Versailles denied it; the Treaty of Munich provided it. In the light of history, Versailles stands condemned; Munich vindicated. There can be no separation between the two, for out of vicious Versailles, grew hopeful Munich.

In the hour of need Britain produced a man big enough to admit his nation's errors and to take positive steps to correct them, peacefully. Perhaps now, on the foundation of peace thus established, a new understanding can be reached; an accord that will take the hatred out of dictatorship and democracy alike; that will lessen persecution and restore to every state the Christianity that must be its inspiration.

Social Security and the CHRISTIAN IDEAL

Forty-three Nations Are Experimenting With Social Security Programs as an Expedient Rather Than a Remedy. All Fail to Insist Upon the Payment to Labor of a Living Annual Wage.

A SOLUTION must exist for the pressing economic and social problems facing so large a percentage of the world's population. Apparently, the solution is not to be found in the patterns cut by the forty-three nations experimenting with social security programs. At best, these are patchwork affairs that serve political expediency rather than the social needs of families faced by the five hazards threatening their permanency and security.

Our pattern formulated as a law in 1935 presently shows the signs of its inadequacy. Studying it closely, one discovers that basically it is socialistic in its conception and aims. It is socialism of the old school; socialism that offers a remedy more disastrous than the threatened evil; *socialism that demands we take from those who have and give to those who have not.* It may be summed up in one sentence. Our socialistic social security program lacks a soul.

Formerly, socialism had a single school and system. It did not completely deny the right of private property. It resorted to peaceful measures to gain its ends. It aimed to set up a social order without force or class warfare. But mainly atheistical in its designs to set up a new social order, it desired to institute an industrial Utopia by destroying human rights founded in the law of nature. Its failure produced another school more violent in its demands, the school of Karl Marx and Frederic Engels. The methods of reaching the same end were diametrically opposed. The socialist was content to win support by the ballot, the Communist by the bullet. One has as little regard for the other as the groups whom they attack.

Few may recognize that our social security programs take much of their thought from these schools. Fundamentally, as we have stated, the social security program aims to take away a portion of the employer's profit to support the worker or ex-worker of his plant or factory. It is at least a partial view of socialism's conception of distributing wealth. Obviously, its failure to secure the individual or family would lead to more stringent measures to create a better distribution. The more stringent the measures became, the more necessary the adoption of socialistic principles and mandates.

WHAT plan remains to solve the insecurity that visits countless homes in every nation? What plan is sound and feasible? Pope Pius in his encyclical, *"Quadragesimo Anno,"* offers a pattern that embodies the

EWING GALLOWAY

By **James F. Edwards**

Capital Cannot Do Without Labor,

"The corner soap box will be converted into kindling wood at that moment when human society decides not to divide the world's wealth under the direction of the Lenins and the Stalins but to pay to each worker an annual wage proportionate to his needs."

EWING GALLOWAY

Nor Labor Without Capital

Christian ideal. It is both sound and practical. It aims to secure the human body in all its trials and vicissitudes as it is the temple of the immortal soul. It places the family as the basic unit of society and desires to protect its stability as the basic unit of the state.

The Christian pattern is comprehensive in its approach to the economic problems that afflict and torture the body social. It recognizes the part that both capital and labor play in industrial progress without overstressing or minimizing the rights and duties of either or both. The Christian plan is summed up in the following words of Pope Pius:

"Every effort, therefore, must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingman. The purpose is not that these become slack at their work, for man is born to labor as the bird to fly, but that by thrift they may increase their possessions and that by the prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian. Thus, they will not only be in a position to support life's changing fortunes, but will also have the reassuring confidence that when their lives are ended, some little provision will remain for those whom they leave behind . . . *unless serious attempts be made, with all energy and without delay to put them into practice, let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution.*"

There is the Christian plan and pattern. It is the doctrine of the living annual wage. It is the philosophy of distribution obliging those who accumulate wealth to provide an "ample sufficiency" for those who create this wealth by their labor. It is opposed to the socialist plan which demands a distribution of goods among all workers by destroying capital itself. It is basically opposed to the various social security programs as it demands a wage that will support the family during "life's changing fortunes" in decent comfort.

The failure of the employer to pay a living annual wage is the direct cause of the poverty and insufficiency with which the family of the worker is faced. Not all the profits from industry and business belong to the wealthy class. As a group the rich are entitled to a just share of profit and no more. They are not privileged to remove the thick cream and permit the workers to content themselves with the skimmed milk. By the law of justice they are not to live in luxury and affluence while the worker suffers in want and indigence.

Natural wealth and resources do not belong to the wealthy alone. The treasure-stores hidden in the bowels of the earth, the fruits of the fields, the great powers drawn from rushing streams, the product of labor are not the property of one class. These are the blessings bestowed by God upon all of His creatures. To appropriate to one's self a huge fortune, far and beyond one's necessities, while countless workers are chained in the thralldom of poverty is a violation of the natural law and the manifestation of God's will. It is the injustice that leads to insecurity out of which there is no avenue of escape except by the payment of a living annual wage.

THE point of view of an unjust wealthy class is as dangerous to the well-being of the human race as the attitude of the socialist who would destroy capitalism completely by equally dividing the fruits of production among all who toil. The point of view of the social security advocate is as far remiss because he fails to promote the basic necessity of a living annual wage. The very fact that this is true dismisses the social security program as an expedient measure rather than an economic and social solution of society's most pressing problem.

It was Leo XIII who stated: *"It is only by the labor of workingmen that States grow rich."* To which Pius XI adds: "Is it not indeed apparent that the huge possessions which constitute human wealth are begotten by and flow from the hands of workingmen, toiling either unaided or with the assistance of tools and machinery which wonderfully intensify their efficiency?"

Taking both statements as the basis of a sound argument, the only conclusion that may be reached is that the worker who creates the world's wealth is justly entitled to a decent share of that wealth in the form of an annual salary that will care for all the exigencies of himself and his family. He does not ask the government to take a percentage of his salary from him to provide for his needs if emergency or old age arises. Nor does he demand that the government take a percentage of the wealth from his employer to provide him against threatened insecurity. He does not request that governments become his beneficiary. He seeks and demands a living annual wage that he may take care of himself and provide for the proverbial rainy day as it suits him.

Some will argue inductively that it is the duty of government to create a method of saving for the worker since workmen have been known to squander their wages without a thought to the future. That may be true in a number of cases but does not excuse either the employer from paying a living annual wage or justify the government in assuming a paternalistic attitude toward the nation's workers. The drift toward state paternalism in recent years is so pronounced and so treacherous that governments now find a reason, whether it exists or not, for attempting to intrude its will into the personal and private affairs of the worker and his family.

THE fact still remains that the future of society and the prosperity of its members hinge upon the payment of a living wage. As I stated in a previous article, *social security will add nothing to national wealth; it will not raise the condition of the family above the poverty line and may drop countless families below the poverty line by excessive taxation.* On the contrary, the living annual wage will materially increase national wealth, will guarantee national prosperity as statistics definitely demonstrate. It will raise all families above the poverty line and afford its members the maximum in home comforts. And at the same time, it will end the threat of revolution and the growth of radicalism in every nook and corner of the industrial world. All the isms will disappear, all the dictators of whatever variety will run to cover. The corner soap box will be converted into kindling wood at that moment when human society decides not to divide the world's wealth under the direction of the Lenins and Stalins but to pay to each worker an annual wage proportionate to his needs. The isms and the dictators are bred in the womb of social and economic injustice. They would never have seen the light of day if human greed had not mothered them.

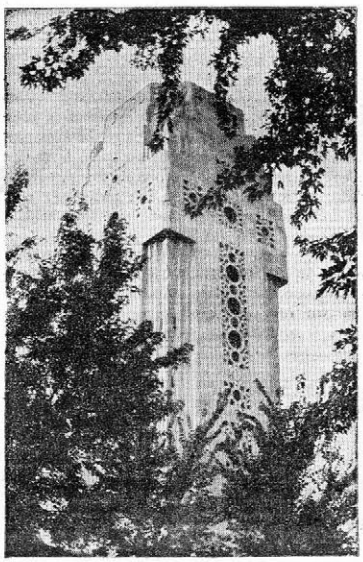
Governments have offered their solution for the economic ills of the human race in the social security programs and patterns that are now so popular. At best, they aggravate the ills by holding out promises that will never be fulfilled. Against these is the solution offered by religion founded upon common sense and the natural law. It is a remedy easily attainable if the wealthy class accept their responsibility toward the worker in the payment of a living annual wage, and governments shelve politics to face economic problems as these actually exist. It is not idealism to demand a proper share of the industrial harvest for the workers who reap it. It is not an imaginative plan to create a sense of social justice among the masses of mankind who toil in the factory or till the field. It is not a harum scarum method to command a living wage that the millions who produce the wealth of the world may buy an infinitesimal portion of it for their comfort and the comfort of their families. It is the Christian conception of justice backed by twenty centuries of experience in dealing with the spiritual and social problems from Peter to Pius. Religion asks nothing unreasonable or impractical. The Church is faced with the fact that if a few men are able to create fortunes as great as a Croesus during the period of a lifetime, it is not too much to demand that so many who have so little and who assist so materially in creating these fortunes be paid a living annual wage.

The protection of the family's integrity is the first consideration of society. The protection of its spiritual and social interests is the first consideration of religion. Society does not defend the integrity of the family by offering it a sop when faced by dependency or old age. Religion fails to define its social and spiritual interest when it fails to demand for the family the rights that belong to it in the Divine and natural law. Pope Pius, and Pope Leo before him, make this clear in the greatest documents of modern times, the encyclicals on Capital and Labor, their relation, their rights and their responsibilities.

Society needs to go no farther in the search to protect the family's integrity than these illuminating letters addressed to the whole world. They contain the meat of sound doctrine. They are founded upon the divine virtues of faith, hope and charity. They are the beacon light to guide the feet of the weary groping through the mazes of economic darkness into the clear day of a new economic order. They are the sentries on the citadels of the new Jerusalem defending the children of Christ from the fresh onslaughts of the unjust and unrighteous. These renowned documents from the pen of the world's shepherds are the programs for the ills of millions who sit within the shadow of want and deprivation.

The living annual wage for every worker is the Church's social security program. The Church will continue to preach it until human society is forced to accept it as all other social security programs fail. Either its principles are adopted or, as Pope Pius XI states in *"Quadragesimo Anno,"* "Let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution!"

A New Banking Swindle for Illinois



FROM THE TOWER

On November 8th, the voters of the Sovereign State of Illinois will be asked to vote on a banking amendment to the Illinois Constitution. Specifically, the voters are called upon to amend Sections 5, 6, 7 and 8 of Article XI of the Constitution of the State of Illinois.

Informed persons will vote "No" to alter their State Banking Law. The concealed purpose of the interests which are fostering this change is to prepare the way for BRANCH BANKING and to *control the resources and the government of the state.*

The evils in the nightmare history of branch banking impels us to oppose its continuance or extension. Branch banking merely means that banks are to be fashioned so large that the Government will be forced to save them and their management, when future depressions occur, by sacrificing the national currency and credit, if necessary, lest the collapse of a big bank with 100 or 200 branches throughout the nation cause an immediate calamity.

Branch banking experience in Great Britain, Germany and Italy, shows how branch bank failures must always be covered up, either by currency repudiation or by the government taking over the bankrupt banks at a loss to both depositors and the citizens at large.

Let us look at the new Illinois proposals.

Section 5 provides that the State of Illinois *shall not be liable for the stock in any banking corporation.* The state banking authorities are exempt under the present law, but they should exercise strict supervision to prevent abuses and injustices that creep into banking practices.

Section 6 *does away with the necessity of referring proposed changes in banking practices to the voters.* In other words, it places all authority over banks in the people's elected representatives. This is dangerous.

Section 7 provides that no bank shall be permitted to issue money or bills to circulate as money. The central Federal Reserve Bankers want this privilege reserved for themselves alone. It is their "sacred cow."

Section 8 removes the present provision making stockholders of a State Bank liable to the creditors of the bank over the amount of stock held by such stockholders for liabilities of the bank. In other words, this is the double-liability clause. This, however, is not the reason for this amendment, for no one, least of all its advocates, cares anything about that. Many good citizens pauperized themselves, and died, to meet what they supposed was their just obligation under this law. *This is simply the sugar-coated pill for branch banking!* Big bankers want to get out from under the double-liability clause, naturally, and they are able to, but it ruined many small stockholders.

The whole point of danger in this amendment is its attempt to centralize control in the legislature—out of the people's hands—as a first step toward the central control by branch banking.

Most of the large and small newspapers are advocating the passage of this Constitutional Amendment and the large "Loop" banks are plugging the mail of their depositors with circulars advocating its passage. The people of the sovereign state of Illinois ought to be warned not to accept the proffered counsel of these self-seeking advocates in the hire of selfish interests who wish this banking act changed for their own purposes.

The founding fathers who designed the Constitution of the State of Illinois were wise enough to require a two-thirds vote of both Houses of the Legislature to safeguard the rights of the people. But, as an additional safeguard, they required that when a constitutional amendment is being voted on, its adoption hangs upon the total number of ballots cast for the candidates and not upon the number of amendment ballots marked.

Thus, if 2 million ballots (for party candidates for public office) are marked next November 8th, at least one million and one of the Constitutional Amendment ballots must be marked "yes" and dropped into the box before the amendment can be adopted. Those who fail to mark the Constitutional Amendment ballot, therefore, will be voting against the issue, *but vote "No" to be sure.*

Surely the citizens of Illinois have not forgotten March 4th, 1933! On that day we learned a lesson in branch banking failure from one end of America to another. In New York, in Michigan, throughout the South and West, the depositors and citizens suffered most.

In Illinois, 200 chartered banks in Chicago alone were wiped out while $190-million of the Reconstruction Finance Corporation's funds were poured out to the three big central loop banks, namely:

$90-million to the Dawes Bank (enough to pay off its entire deposit, and of which millions may yet be lost to the Government);

$75-million to the Continental-Illinois National Bank and Trust Company (the directors of whom promised the outlying neighborhood banks aid and then refused them coldly after they had paid off their depositors with the cash they had);

$25-million to the First National Bank (which likewise double-crossed the small bankers so they could become more powerful, despite the fact that several of the outlying banks had better collateral than the big banks).

Here, then, was the monopolistic banking system at work which this newly proposed amendment seeks to perpetuate.

Why has not the control of money and credit been taken from this monopolistic private banking ring and put into the hands of the Congress where it has always lawfully belonged? Because the people have always been deceived! The false prophets and the "respected" bankers, who support fountain pen money, are the real cause of the 12 millions unemployed and the 20 millions on relief, and we have a Government that countenances their greedy actions in continuing a dishonest and indecent money system.

The Carter Glass-Steagall Branch Banking Bill was defeated in Congress by the narrow margin of one vote in the cloture! The Glass-McAdoo Banking Bill is another subterfuge which they hope to pass. Never idle, the private financial oligarchy is now endeavoring to centralize control over the various states and remove all sovereignty from the states themselves. Carter Glass and his kind are still serving the same masters today as they did in 1913 when they introduced the iniquitous Federal Reserve System.

Banks should be prohibited from lending fictitious money. They should be compelled to lend only what the depositors place in the banks. Moreover, sound banking and credit demand that the bankers should know the borrower and should be acquainted with the borrower's prospects for success. Today, that credit is not available to the small merchant, the small manufacturer, the farmer or the householder. It is impossible when the dictator of loans under a branch banking system will sit in New York and operate not for the purpose of serving any given community, but for the purpose of making profits for the stockholders of the parent bank in New York City.

Centralization in government has been growing apace to the detriment of states' rights and local liberty. Centralization in banking must not be permitted else the last vestige of economic liberty will have departed from our midst.

Voters of Illinois: Do not be swindled!

Vote "NO" on the Banking Amendment to the Constitution of Illinois on November 8th. You owe it to yourselves and to your children not to be bound any tighter with the chains of financial slavery.

Beware when banks advocate changes in the basic banking structure of a sovereign state! They have an ax to grind.

Father Coughlin

NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Rev. Chas. E. Coughlin, LL.D.

EDITORIAL COUNSEL
(By Permission of His Superior)

Published by The Social Justice Publishing Co.

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.
Just, living, annual wage.
Nationalization of important public resources.
Private ownership of all other property.
Control of private property for public good.
Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.
Restoration to Congress of its sole right to coin and regulate the value of money.
Cost of living maintained on an even keel.
Cost of production plus a fair profit for the farmer.
Labor's right to organize.
Recall of non-productive bonds.
Abolition of tax-exempt bonds.
Broadened base of taxation on basis of ownership and capacity to pay.
Simplification of government and lower taxes.
Conscription of wealth as well as men in event of war.
Sanctity of human rights preferred to sanctity of property with government's chief concern for the poor.

Progress For The Revolution

HAVING failed in their scheme to plunge the nations of Europe into a destructive world war, the Communists who were going to "die to the last man" to prevent the dismembership of Czechoslovakia, have thrown their helpless pawn to the lions and turned from an immediate European war to other tactics. Headquarters for the world revolution were hastily withdrawn from Prague. (A quieter unsuspected northern capital was preferred.)

After the first break, following the four-power accord in Munich, events moved swiftly; first the Sudeten Germans, then the Polish minority, next the Hungarians, and likely the Slovaks moved to withdraw from the treaty-created State. Even between the time for printing the cover for this edition of SOCIAL JUSTICE and press time for these inside "news" pages, Dr. Benes was no longer president, nor, in a manner of speaking, was there much of Czechoslovakia.

As warned repeatedly in these columns, the Red tactics will change—have changed—and the next concentration for the revolution will center in America. Having lost France as a first power Communist ally, Russia will redouble efforts to capture America. Signs of the trend, within a single week, already are plentiful.

First of all, John Lewis gave the order and two of his "special investigators" undid the work of an Automobile Union trial board, to restore to full membership and office the ousted "reddish agitators" of the U.A.W.A. To be sure, John had no AUTHORITY to do it, he simply PERSUADED free American workingmen to right about face on a clear issue of Americanism and Communism, OF THEIR OWN FREE WILL!

Next, to save face with the workers of the nation, John Lewis will soon announce—indeed, he may do so before this can be printed—and with great fanfare, the call for a November convention of the C.I.O. to "draw up a Constitution" for the three year old Committee for Industrial Organization. That will be great stuff for the American worker— (like Browder's Christian brotherhood and "liberal" democracy)—they'll eat it up! Really, John ought to thank Father Coughlin and SOCIAL JUSTICE for calling his attention to the slight oversight of trying to operate an American "labor union" without by-laws.

Further to save face with the workers, the C.I.O. now announces a 32-hour week in the automobile industry! What for? The C.I.O. announcement says *"to reduce unemployment and create purchasing power."* How will it? Let's see—

By cutting the 40-hour week to 32, there will be created a full eight-hour day's work. The union promises that the change *shall not cost the industry a cent.* (The industry could not pay it anyway, since all factories are now carrying more men than they need.) That means that the present wage per hour will be continued and the hours of work reduced from 40 to 32 a week. Just how much purchasing power for labor does THAT create?

Then, to be sure that an ample "war chest" shall be provided for the revolution, the C.I.O. proposes to put in the notorious "check-off" in the automobile factories. That means that the employer must deduct the worker's union dues from the pay envelope, for John Lewis, BEFORE THE AUTO WORKER EVER SEES HIS PAY. It seems that some of the boys have refused to pay dues; since they have no vote in C.I.O. affairs, it was the only method of protest that they had. Now, they will not have even that.

But, by cutting hours and adding more men to the payrolls *there will be more union membership dues* to collect through the check-off. That is the C.I.O. objective—that, and strikes and disorder. For, obviously, self-respecting automobile workers are not going to take this new John Lewis "gyp" without fighting back. So there will be demands for higher pay per hour, which business, already in the red, can't pay; and workers' resentment over the high-handed "check-off," a relic of Lewis' mine days. Thus, there will be created much dissatisfaction on which the agitators count for their Communist recruiting.

Watch for more strikes in the automobile industry this winter. That's exactly what the Reds want. It's IN THE DEAL! "Dictator" John L. Lewis recently told Dictator Stalin that he (Lewis) absolutely controls 15 million workers in America—that if he were to call them out on a "general strike" they'd go out. Maybe John was putting it on a bit thick, but Brother Stalin believes him — so do Tolendano and Trotzky.

Maybe John's right—we'll see. And soon!

A Tribute To The Czech People

CERTAIN paragraphs of comment and interpretation in recent SOCIAL JUSTICE articles on the European crisis have lent themselves to serious misinterpretation; inasmuch as they unintentionally confuse the policies of governments with the fine Czech people.

SOCIAL JUSTICE desires to extend the hand of friendship, and to receive the same, from these fine Czech people, as well as the Slovaks who have memorialized themselves throughout the ages for their faith, their integrity, their industry and their patriotism.

In the fourteenth century no greater figure appeared upon the horizon than St. Wenceslaus, the noble king who welded his people together so steadfastly that the fires of time could not dissolve the links which he fashioned.

It is notorious that many mistakes were made during the last century by the ruling House of Hapsburg, which worked to the disadvantage of both Czech and Slovak. Smarting under these and innumerable other wounds, the Czech people desired the same independence which has characterized the history of the Irish people throughout the last one thousand years. At the conclusion of the World war, and through the instrumentality of the unjust Peace Treaty of Versailles, this "independence" was given to the Czech people. It was unfortunate that the devisors of the Peace Treaty of Versailles added more than they should have added to the "democracy of Czechoslovakia" and thereby sowed seeds which brought forth the fruit of the recent upheaval.

It is false for any one to say, or even to intimate, for example, that all the Czech people are Communists. Some of them are. So are some Irish. So are some English. So are some Americans. As a matter of fact, the majority of Czechs throughout the world are solidly Christian and loyal to the traditions of Cyril and Methodius.

For the fuller information of our readers, therefore, let us remind them that Czechoslovakia recently was victimized by a depression *originating outside the Czechoslovakian government.* It had been Chancellor Hitler's ambition for many months to assimilate the territory of Czechoslovakia, for reasons now known to the entire world. To hasten the achievement of his desires, he raised the freight rates for transportation affecting all things made in Czechoslovakia. This was one cause of the depression.

On the other hand, when Dr. Benes, late president of the Republic, approached Great Britain for a loan approximating $700-million, the terms were so overbearing that he was forced to do without this assistance. This was a second cause for the depression.

Again, international banking money went into the Sudeten area and purchased great blocks of real estate. It was reported that 56 per cent of the control of the great Skoda munitions plant is owned by Eugene Schneider—a director of the Bank of France.

In other words, not only were the Czech people imposed upon by internationalists in finance, but the same group of Marxians (international Communists on the left), have been militant against the Christian civilization everywhere.

These groups have insinuated themselves into the governments of the entire world. Today there is not a single government, including that of Czechoslovakia, free from their influence.

These are days when Czech Christian, Irish Christian, Polish Christian, American Christian, German Christian, Italian Christian, and Christian of every nation, must stand shoulder to shoulder *not permitting themselves to be separated by any propaganda emanating from any source.* The entire Christian world, united under the influence of the Mystical Body of Christ, must be prepared to fight the entire pagan world united under the mystical body of Satan.

Consequently, if misunderstandings spring up amongst us it is our business to liquidate them. It will never be our business to cultivate them.

It is coincidental that the other day, when the German and Polish troops both entered the territories assigned them by the meeting of the chancellors at Munich, the young ladies in Sudeten Czechoslovakia and in Teschen, a portion of Polish Czechoslovakia, gathered roses with which they bombarded the German infantry men. The coincidence happened to be the feast day of the Little Flower!

It is our hope that unity amongst Christians throughout the world will manifest itself, within the next four years particularly; because in the offing, a greater world war is already making its appearance, when the foes of Christianity scattered everywhere will endeavor to shake to its foundations the institution that Christ built upon a rock and against which, He promised, the gates of hell would not prevail.

In a former issue of SOCIAL JUSTICE one writer charged that the Czechoslovakian government had not treated fairly the German minorities in the Sudeten. The reference is made to the inequalities in schools, etc. As far as can be ascertained the minorities living in the Sudeten were treated just as fairly as anywhere else.

If, in the United States of America, some Czechoslovakians believe that their salvation will be found in following the red flag of Russia, SOCIAL JUSTICE implores them to listen attentively to the arguments of their own pastors.

There is no more salvation in the red flag of Russia for the working people of the world or for oppressed minorities than there is in the flag of the skull and cross-bones waved by the international bankers.

In conclusion, it is well for our readers to know that Cardinal Kaspar of Prague unsheathed the great sword of St. Wenceslaus — the sword that had defended the liberties of the Czech people for centuries—and recently presented it to General Jan Syrovy. It was this sword in the hands of this General that maintained order and peace through the recent days of evacuation.

May the sword of St. Wenceslaus and his spirit continue to reign over that noble people!

YOU STILL HAVE TIME

To Win $3,000.00 In Cash!

The last question-answer competition to be conducted by SOCIAL JUSTICE will come to an end at Midnight, Saturday, October 29.

At that hour the great "CHRISTIAN FRONT" Contest will close and all returns must be in or postmarked.

With 159 cash prizes totaling $7,000.00 to be won, only a few weeks after October 29 the winners will be announced and the prizes distributed.

All 50 questions are printed on the inside pages of this section. This is done so that readers already entered can complete their sets of 50 answers and qualify for the prizes.

It is also done for the benefit and accommodation of those who delayed their entrance into the contest until the very last.

You can enter the "CHRISTIAN FRONT" Contest NOW—and win the Grand Prize of $3,000.00; the Second Prize of $1,400.00; the Third Prize of $1,000.00 or any of the remaining 156 Cash Awards.

BUT—TO WIN—

YOU MUST ENTER NOW — OR BEFORE MIDNIGHT OF SATURDAY, OCTOBER 29!

That is the "deadline"—the last hour. All letters containing answers to the questions MUST be postmarked at or before that hour in order to qualify for the prizes.

This gives you ample time to make your selections—and also to OBTAIN YOUR TWO YEARLY OR FOUR HALF-YEARLY SUBSCRIPTIONS TO SOCIAL JUSTICE WHICH ARE NECESSARY, UNDER THE RULES, TO QUALIFY YOU FOR THE AWARDS.

Now, do not wait until the last hour. You might mislay your SOCIAL JUSTICE. Anything might happen to prevent you later on—and that could cause you the loss of THREE THOUSAND DOLLARS IN CASH.

Remember—anybody can win a SOCIAL JUSTICE contest prize. In past competitions 883 readers from many walks of life romped off with cash and automobile prizes. No special education required. Just a fair knowledge of social justice, the contents of our SOCIAL JUSTICE magazine, and of Christianity (non-sectarian).

Now is the time for you to enter. To delay might prove a mistake. This very hour, go to work on the first few. Notice how easy it is to select what you consider the proper answer. All questions are easy—but not TOO easy. Just a little thought for a few minutes each day and—

THREE THOUSAND DOLLARS IN CASH CAN BE YOURS AS EASILY AS THAT OF ANY OTHER PERSON IN THE CONTEST!

LET A FRIEND USE THIS EXTRA COUPON

"Contest Editor," SOCIAL JUSTICE, Royal Oak, Michigan

Following are my selections of answers to all 50 questions of the "CHRISTIAN FRONT" Contest. I am enclosing $2.50, payment in full.

No. 1	For Question No. 1 I Select Answer No. . . ☐	No. 26	For Question No. 26 I Select Answer No. . . ☐
No. 2	For Question No. 2 I Select Answer No. . . ☐	No. 27	For Question No. 27 I Select Answer No. . . ☐
No. 3	For Question No. 3 I Select Answer No. . . ☐	No. 28	For Question No. 28 I Select Answer No. . . ☐
No. 4	For Question No. 4 I Select Answer No. . . ☐	No. 29	For Question No. 29 I Select Answer No. . . ☐
No. 5	For Question No. 5 I Select Answer No. . . ☐	No. 30	For Question No. 30 I Select Answer No. . . ☐
No. 6	For Question No. 6 I Select Answer No. . . ☐	No. 31	For Question No. 31 I Select Answer No. . . ☐
No. 7	For Question No. 7 I Select Answer No. . . ☐	No. 32	For Question No. 32 I Select Answer No. . . ☐
No. 8	For Question No. 8 I Select Answer No. . . ☐	No. 33	For Question No. 33 I Select Answer No. . . ☐
No. 9	For Question No. 9 I Select Answer No. . . ☐	No. 34	For Question No. 34 I Select Answer No. . . ☐
No. 10	For Question No. 10 I Select Answer No. . . ☐	No. 35	For Question No. 35 I Select Answer No. . . ☐
No. 11	For Question No. 11 I Select Answer No. . . ☐	No. 36	For Question No. 36 I Select Answer No. . . ☐
No. 12	For Question No. 12 I Select Answer No. . . ☐	No. 37	For Question No. 37 I Select Answer No. . . ☐
No. 13	For Question No. 13 I Select Answer No. . . ☐	No. 38	For Question No. 38 I Select Answer No. . . ☐
No. 14	For Question No. 14 I Select Answer No. . . ☐	No. 39	For Question No. 39 I Select Answer No. . . ☐
No. 15	For Question No. 15 I Select Answer No. . . ☐	No. 40	For Question No. 40 I Select Answer No. . . ☐
No. 16	For Question No. 16 I Select Answer No. . . ☐	No. 41	For Question No. 41 I Select Answer No. . . ☐
No. 17	For Question No. 17 I Select Answer No. . . ☐	No. 42	For Question No. 42 I Select Answer No. . . ☐
No. 18	For Question No. 18 I Select Answer No. . . ☐	No. 43	For Question No. 43 I Select Answer No. . . ☐
No. 19	For Question No. 19 I Select Answer No. . . ☐	No. 44	For Question No. 44 I Select Answer No. . . ☐
No. 20	For Question No. 20 I Select Answer No. . . ☐	No. 45	For Question No. 45 I Select Answer No. . . ☐
No. 21	For Question No. 21 I Select Answer No. . . ☐	No. 46	For Question No. 46 I Select Answer No. . . ☐
No. 22	For Question No. 22 I Select Answer No. . . ☐	No. 47	For Question No. 47 I Select Answer No. . . ☐
No. 23	For Question No. 23 I Select Answer No. . . ☐	No. 48	For Question No. 48 I Select Answer No. . . ☐
No. 24	For Question No. 24 I Select Answer No. . . ☐	No. 49	For Question No. 49 I Select Answer No. . . ☐
No. 25	For Question No. 25 I Select Answer No. . . ☐	No. 50	For Question No. 50 I Select Answer No. . . ☐

MY NAME IS_____

MY ADDRESS IS_____

TOWN OR CITY_____ STATE_____

IF ENTERING NOW, FILL IN THIS COUPON AND RETURN WITH $2.50 (PLUS $6.00 COVERING SUBSCRIPTIONS.)

IF ALREADY ENTERED FILL IN FROM WHERE YOU LEFT OFF.

Here They Are!

GRAND PRIZE	**$3,000.00**
Second Prize	$1,400.00
Third Prize	$1,000.00
Fourth Prize	$300.00
Fifth Prize	$200.00
4 of $25.00 ea.	$100.00
50 of $10.00 ea.	$500.00
100 of $5.00 ea.	$500.00
TOTAL	$7,000.00

TO THOSE ALREADY ENTERED

If you have been regularly sending in your weekly coupons, your set should be now complete up to and including Question No. 28. The last PAIR of questions, 27 and 28, appeared in our last week's issue, October 10.

Unless you are paid up in full, you have remitted a total of $1.40. That leaves $1.10 to be sent in to make up the total of $2.50.

All right—

Just fill in your answers to the remaining 22 questions, starting with No. 29, on the large coupon on this page and send it in with $1.10 in coin, check or money order—not stamps. Then your set will be complete and duly qualified for the prizes.

If you entered and fell behind with your returns, just start on the large coupon where you left off—if you remember—and remit five cents for each of the remaining questions. If you don't remember, start all over again. Fill in your answers to the 50 questions from top to bottom and send them in with $2.50. That's the one we'll consider in your file for the prizes.

Remember—your letter containing solutions MUST be postmarked at or before Midnight, Saturday, October 29.

USE THIS FORM FOR YOUR SUBSCRIPTIONS

Official "Christian Front" Contest Subscription Form

CONTEST EDITOR, SOCIAL JUSTICE, Royal Oak, Michigan. Date_____

Following are the names and addresses of_____ (how many?) new subscribers to SOCIAL JUSTICE. I am also enclosing my remittance of $6.00 covering either the TWO YEARLY subscriptions or the FOUR HALF-YEARLY subscriptions, and I understand that this, together with my Coupon Remittances totaling $2.50 will qualify me for the prizes and will also entitle me to a copy of Father Coughlin's "Sixteen Radio Lectures, 1938 Series."

SUBSCRIBER'S NAME _____ City_____

ADDRESS _____ State_____

Yearly ☐ Half-yearly ☐

SUBSCRIBER'S NAME _____ City_____

ADDRESS _____ State_____

Yearly ☐ Half-yearly ☐

SUBSCRIBER'S NAME _____ City_____

ADDRESS _____ State_____

Yearly ☐ Half-yearly ☐

SUBSCRIBER'S NAME _____ City_____

ADDRESS _____ State_____

Yearly ☐ Half-yearly ☐

YOUR OWN NAME HERE

MY NAME IS _____ City_____

MY ADDRESS IS _____ State_____

DEADLINE!

$7,000.00 IN CASH WAITING

"CHRISTIAN FRONT" CONTEST CLOSES MIDNIGHT, SATURDAY, OCTOBER 29

QUESTION NO. 1
WHO FIRST TAUGHT THE DOCTRINE OF THE LIVING WAGE?

1. Karl Marx
2. Leo XIII
3. Jesus Christ
4. Pius IX
5. Henry George
6. Lenin
7. Mussolini
8. George Bernard Shaw

QUESTION NO. 2
WHAT ALONE MAKES A DEMOCRATIC FORM OF GOVERNMENT POSSIBLE IN THE UNITED STATES?

1. The United States Senate
2. The Supreme Court
3. The House of Representatives
4. The Chief Executive
5. The Constitution
6. Free elections
7. Christianity
8. Temperament of the American people

QUESTION NO. 3
WHAT IS AMERICA'S STRONGEST SAFEGUARD AGAINST COMMUNISM?

1. The Constitution
2. The United States Army
3. The United States Navy
4. Fascism
5. Protestantism
6. Catholicism
7. A Christian Front
8. Abundance of natural wealth
9. The American form of government
10. American capitalism

QUESTION NO. 4
OF FASCISM AND COMMUNISM WHY IS FASCISM THE LESSER OF TWO EVILS?

1. Fascism guarantees free elections
2. Fascism permits freedom of political action
3. Fascism recognizes private ownership of property
4. Fascism is against war
5. Fascism is by nature more secure financially
6. Fascism permits free exercise of religion
7. Fascism is more representative of the people
8. Fascism teaches the state exists for the individual

QUESTION NO. 5
WHO IS FRANK HAGUE?

1. Police commissioner of Newark, New Jersey
2. Mayor of Jersey City
3. Mayor of Trenton, New Jersey
4. C.I.O. Organizer
5. Safety Commissioner of Jersey City
6. New York World's Fair Executive
7. Governor of Massachusetts
8. Police chief of Philadelphia

QUESTION NO. 6
JOHN L. LEWIS IS HEAD OF WHICH INDUSTRIAL UNION?

1. United Automobile Workers
2. Longshoremen
3. Maritime workers
4. Steel workers
5. Typographers
6. United Mine workers
7. Textile workers
8. C.I.O.

QUESTION NO. 7
OF WHAT NATIONALITY IS FRANCISCO FRANCO?

1. Italian
2. Jewish
3. Spanish
4. Portuguese
5. German
6. French
7. Swedish
8. Swiss
9. Belgian
10. Dutch

QUESTION NO. 8
WHAT IS THE GREATEST CONTRIBUTING CAUSE OF OUR ECONOMIC MISERY?

1. Communism
2. Fascism
3. Nazism
4. The New Deal
5. Hooverism
6. Overproduction of goods
7. Financial capitalism

QUESTION NO. 9
WHO PRINCIPALLY OWNS THE FEDERAL RESERVE BANKS?

1. The House of Morgan
2. The United States Government
3. The Rothschilds
4. Private corporations
5. The Bank of England
6. The Bank of France
7. The American people
8. The state governments

QUESTION NO. 10
WHY IS COMMUNISM ANTI-CHRISTIAN?

1. Communism is opposed to education
2. Communism aims at abolition of private ownership of property
3. Communism is opposed to Fascism which is completely Christian
4. Christ was a fascist
5. Christianity believes in exploiting the workers
6. Christianity upholds abuses of industrial capitalism

QUESTION NO. 11
WHAT IS THE PRINCIPAL REQUIRED CHARACTERISTIC OF A POLITICAL PARTY?

1. That its leaders be Christian in principle and practice
2. That it be well financed
3. That it be anti-Communist
4. That it uphold the Constitution
5. That it cater principally to the middle class
6. That it uphold a just form of Capitalism
7. That it defeat class hatred
8. That it grant to labor a just, annual living wage

QUESTION NO. 12
WHY CAN COMMUNISM NEVER BE CALLED DEMOCRACY?

1. Because its opposite, Fascism, is democratic
2. Because democracy cannot exist without Christianity
3. Because democracy means only "rule of the majority"
4. Because Communism is totalitarian
5. Because democracy grants complete liberty of action and communism does not
6. Because there can be no persecution under a democracy
7. Because it is impossible for a governing Communist majority to be just
8. Because Communism is anti-God

QUESTION NO. 13
WHAT IS THE DIFFERENCE BETWEEN A $10 FEDERAL RESERVE NOTE AND A UNITED STATES $1-BILL?

1. The $10-note is national currency and the $1-bill is not
2. The $1-bill is backed by gold and the $10-note is not
3. The $10-note is backed by silver and the $1-bill is not
4. The $1-bill is burdened with interest and the $10-note is not
5. The $10-note is burdened with interest and the $1-bill is not
6. The $10-note is legal tender and the $1-bill is not
7. The $1-bill is backed by Government bonds and the $10-note is not
8. The $1-bill is credit money and the $10-note is not

QUESTION NO. 14
WHAT IS THE PRINCIPAL CAUSE OF THE SPLIT IN THE RANKS OF THE UNITED AUTOMOBILE WORKERS?

1. Scheming capitalists
2. Fascism
3. Communism
4. Unemployment
5. The W.P.A.
6. The Labor Relations Board
7. The Roosevelt Depression
8. Domination of John L. Lewis

QUESTION NO. 15
WHAT IS SOVEREIGN POWER?

1. The right to rule
2. The divine right to rule
3. A power belonging to a whole people
4. A power enjoyed by a majority
5. A power enjoyed by a minority
6. A power enjoyed only by a monarchy
7. A power enjoyed only by a republic
8. A power enjoyed only by a democracy

QUESTION NO. 16
WHAT IS A "CONTINENTAL"?

1. A Federal Reserve Bank note
2. A $50-bill
3. A $100-bill
4. Confederate money
5. The earliest United States currency
6. Counterfeit money
7. Credit money
8. Legal tender

QUESTION NO. 17
WHO FIRST SAID: "WORKERS OF THE WORLD UNITE"?

1. Earl Browder
2. Herbert Spencer
3. Pope Leo XIII
4. John Stuart Mill
5. Friedrich Engels
6. Lenin
7. Karl Marx
8. Trotzky
9. Voltaire
10. Henry George

QUESTION NO. 18
WHICH FORM OF GOVERNMENT DOES FATHER COUGHLIN THINK BEST?

1. Monarchical (absolute)
2. Monarchical (limited)
3. Republican
4. Corporate state
5. Democratic
6. Totalitarian
7. Socialistic

QUESTION NO. 19
APPLICATION OF WHAT CHRISTIAN VIRTUE WOULD ESTABLISH SOCIAL JUSTICE ON EARTH?

1. Charity
2. Hope
3. Faith
4. Temperance
5. Chastity
6. Benevolence
7. Fortitude
8. Justice
9. Prudence
10. Piety

QUESTION NO. 20
HOW MANY FEDERAL RESERVE BANKS ARE THERE?

1. One
2. Two
3. Three
4. Four
5. Five
6. Six
7. Seven
8. Eight
9. Nine
10. Ten
11. Eleven
12. Twelve

QUESTION NO. 21
WHAT IS THE MOST SUCCESSFUL FORM OF HUMAN SOCIAL AND ECONOMIC UNION?

1. The vertical labor union
2. The craft labor union
3. The C.I.O.
4. The A. F. of L.
5. The Corporation
6. The totalitarian state
7. The Guild
8. The Roman Catholic Church
9. The Protestant Churches
10. Jewry

QUESTION NO. 22
WHO WAS THE AUTHOR OF "QUADRAGESIMO ANNO"?

1. Pope Leo XIII
2. Mussolini
3. Karl Marx
4. Pope Pius X
5. Leon Trotzky
6. Hilaire Belloc
7. Pope Pius XI
8. Pope Benedict XV
9. Pope Leo IX
10. The author of "Mein Kampf"

QUESTION NO. 23
NAME ONE COUNTRY WHICH HAS THE CORPORATE STATE FORM OF GOVERNMENT?

1. Norway
2. Ireland
3. France
4. Switzerland
5. Turkey
6. Portugal
7. New Zealand
8. Poland
9. Albania
10. Persia

QUESTION NO. 24
WHAT WORD BEST CHARACTERIZES THE GOVERNMENTAL STRUCTURE OF THE C.I.O.?

1. Democratic
2. Autocratic
3. Demagogic
4. Plutocratic
5. Dictatorial
6. Constitutional
7. Autonomous
8. Monarchical
9. Corporative
10. Representative

QUESTION NO. 25
WHY WILL THERE ALWAYS BE A JEWISH-CHRISTIAN QUESTION?

1. Jews and Christians differ in spiritual objectives
2. Christians are instinctively greedy
3. Jews are instinctively greedy
4. Christians desire persecution of Jews for its own sake
5. Jews desire persecution of Christians for its own sake
6. Communism bred the Jewish-Christian problem
7. Fascism bred the Jewish-Christian problem
8. Jews are internationalists while Christians are more patriotic to their respective States

QUESTION NO. 26
WHY IS FATHER COUGHLIN NOT AN ANTI-SEMITE?

1. He does not believe Jews were not wholly responsible for the great war
2. He opposes only Jewry as an international economic system
3. He is unChristian in his enmity to Aryans individually
4. He does not believe non-Aryans not predatory
5. He does not believe the Jewish masses are unprejudiced by their leaders
6. He is a Catholic priest
7. He believes there is no Jewish problem Jews could not themselves solve
8. He admires Jewish energy and ability

QUESTION NO. 27
WHAT ALONE CAN STAVE OFF REVOLUTION AND DICTATORSHIP IN AMERICA?

1. Education
2. Christianity
3. Pay off government bonds with Treasury credit
4. Isolationism
5. International economic alliances
6. Free trade
7. High protective tariff
8. Just wages to all workers
9. Imprisonment of all Communists
10. Imprisonment of all Fascists

QUESTION NO. 28
NAME ONE THING A GOOD CHRISTIAN CANNOT BE?

1. A member of the A. F. of L.
2. A member of the C.I.O.
3. A Fascist
4. An admirer of Jewry
5. An evolutionist
6. A member of the American League for Peace and Democracy
7. A New Dealer
8. A Socialist

QUESTION NO. 29
WHAT PRIMARILY CAUSES PRICES TO RISE?

1. An increase in the amount of money in circulation
2. A decrease in the amount of money in circulation
3. A stabilization of the amount of money in circulation
4. An increase of commodity production
5. A decrease of commodity production
6. Tightening of bank credit
7. Stock and bond speculation
8. Manipulation of foreign exchange

QUESTION NO. 30
WHO OR WHAT HAS BEEN THE "SAVIOR" OF THE UNITED STATES SINCE THE GREAT DEPRESSION BEGAN?

1. The President
2. The Congress
3. The Bankers
4. The Farmers
5. The Labor Unions
6. The House of Representatives
7. The Senate
8. The Supreme Court

883 READERS HAVE WON SOCIAL JUSTICE CONTEST

You Should Win — NOW!

If you have been a contestant in past SOCIAL JUSTICE competitions and did not land "in the money," it should be easier for you to win this time than ever before. It is no secret that the number of contestants this time is far less than in any previous contest. The reason for this is that many persons seem frightened at the thought of asking friends or relatives to subscribe for a newspaper or magazine. This fact is bound to reduce the number of contestants and, therefore, reduce in proportion the competition for the prizes. Of course, this is no guarantee that you actually will win. The awards are made strictly on the basis of individual coupons. However, it is a mathematical fact that the less persons entered, the greater the probability of each contestant being a winner. Does this mean anything to you? Then, enter, get your subscriptions and strike for victory.

QUESTION NO. 31

WHAT IS THE CHRISTIAN CONCEPTION OF THE PRIMARY RIGHT OF PROPERTY?

1. The right to destroy
2. The right to acquire by confiscation
3. The right to use
4. The right to use common property for private gain
5. The right to own
6. The right to bequeath

QUESTION NO. 32

WHAT IS THE CHIEF CHARACTERISTIC OF THE CORPORATE STATE?

1. Dictatorship of the proletariat
2. Collective security
3. Totalitarianism
4. Representative government on an organic basis
5. Close relationship with the Guild
6. Industrial oligarchy
7. Fascism
8. Syndicalism

QUESTION NO. 33

WHO FIRST ADVOCATED A HUGE STATE BANK WITH BRANCHES IN EVERY FACTORY?

1. Bernard Baruch
2. Meyer A. Rothschild
3. Trotzky
4. Stalin
5. Lenin
6. Litvinov
7. Earl Browder
8. John L. Lewis

QUESTION NO. 34

WHAT IS THE POSITION OF ONE WHO POSSESSES MONEY?

1. The community owes him receipts for wealth
2. He is only in a position to barter
3. He and the community are both debtor and creditor of each other to the extent of the amount of money involved
4. He is a debtor of wealth to the community
5. He owns wealth
6. He is a creditor of wealth by the community

QUESTION NO. 35

WHAT IS THE GREATEST OBSTACLE TO A UNITED CHRISTIAN FRONT?

1. Indifference of the Catholic Hierarchy
2. Apathy of the Catholic Press
3. Apathy of the Protestant Press
4. Communistic propaganda
5. Citizens lack true knowledge of Catholicism
6. Protestant prejudice against Catholicism
7. Fascist propaganda
8. Decadence of Protestant religions
9. Indifference of all Christian youth
10. Protestant co-operation with Jewish elements

QUESTION NO. 36

WHICH PRESIDENT WAS RESPONSIBLE FOR THE ISSUANCE OF "GREENBACKS"?

1. Ulysses S. Grant
2. Chester A. Arthur
3. William Henry Harrison
4. James K. Polk
5. John Tyler
6. Andrew Johnson
7. Abraham Lincoln
8. Theodore Roosevelt
9. Andrew Jackson

QUESTION NO. 37

WHICH LAW CAN ALONE BRING ABOUT TRUE CONCORD AND STABILITY ON EARTH?

1. Law of supply and demand
2. Law of charity
3. Law of might over right
4. Law of justice
5. Law of compensation
6. Canon law
7. Law of the Prophets
8. Law of self-preservation
9. International law

QUESTION NO. 38

WHAT IS BEHIND THE WORLD-WIDE PROPAGANDA TO ABOLISH CAPITALISM?

1. Desire to raise standards of living for the masses
2. Desire to make nations more democratic
3. Desire of internationalists to take over power
4. Desire for more representative government
5. Desire for an honest money system
6. Desire to separate status of nations in keeping with science and invention
7. Knowledge that capitalism, as an economic system, has failed
8. Desire for an equal distribution of wealth among all classes

QUESTION NO. 39

NAME ONE ERROR OF MODERN CAPITALISM?

1. It does not in its concept include the right to private property
2. All of its assets have been dishonestly acquired
3. It believes in coinage and regulation of money by Congress
4. It usurps tools of production
5. It believes in a wide diffusion of property ownership
6. It necessarily means the right to own private property
7. It never borrows money at interest for productive purposes
8. It maintains a policy of excessively high wages to workers

QUESTION NO. 40

NAME ONE CAUSE OF AMERICA'S FAILURE TO RECOVER PROSPERITY?

1. Too much money in circulation
2. Not enough government bonds sold to banks
3. Failure of 1938 crops
4. Commodity prices held to a too low level
5. Too little investment of private capital in industry
6. Too much investment of bank funds in industry
7. Too high wages paid to labor
8. Too many American goods exported to foreign countries

QUESTION NO. 41

WHAT IS AN EX-JEW?

1. One who has sworn allegiance to a Fascist ruler
2. One who has sworn allegiance to any ruler or government
3. One who has married a Gentile
4. One who fails regularly to attend Jewish religious services
5. One who has become completely estranged from Judaism as a religion
6. One who has forsworn the Jewish race
7. One who believes the "Protocols of the Elders of Zion" to be authentic

QUESTION NO. 42

WHAT IS THE CHIEF METHOD USED BY INTERNATIONAL BANKERS TO WIN WORLD CONTROL?

1. Promotion of general prosperity
2. Placing human tools in "key" positions
3. Favoring Fascist regimes
4. Feigning a desire for true democracy
5. Sowing confusion among nations
6. Stabilizing international exchange of currencies
7. Urging general disarmament
8. Drawing youth away from national sentiment
9. Failing to support Communism
10. Developing national patriotism

QUESTION NO. 43

NAME ONE PRINCIPLE OF SOCIAL JUSTICE?

1. License of conscience and education
2. Prohibition of tax-exempt bonds
3. Restitution to Congress of its sole privilege of coining and regulating money
4. Control of public property for private good
5. Subscription of wealth as well as men in time of war
6. Stabilization of the expense of existence
7. Nationalization of important private resources
8. National prosperity by means of high taxation
9. A government-licensed central bank
10. A just, living, monthly wage

QUESTION NO. 44

WHAT HAS PROVEN THE BEST WAY TO SHATTER THE ECONOMIC STRUCTURE OF THE UNITED STATES?

1. Issue "greenbacks"
2. Issue limited number of national bank notes
3. Convert balances to gold; then move gold out of the country
4. Curtail crop production to a minimum
5. Increase crop production so as to lower prices of commodities
6. Increase bank credit for industrialists
7. Decrease bank credit for industrialists
8. Increase issue of silver certificates

QUESTION NO. 45

WHO WAS THE "FATHER OF OUR NATIONAL DEBT"?

1. Alexander Hamilton
2. Thomas Jefferson
3. Robert Morris
4. Andrew Jackson
5. Aaron Burr
6. Benjamin Franklin
7. George Washington
8. John Randolph

QUESTION NO. 46

UPON WHAT DOES GENUINE DEMOCRACY PRIMARILY DEPEND?

1. Rule of the majority
2. Rule of a minority
3. Representative government
4. International good will
5. Sound religious and moral principles of citizens
6. A portion of the currency superintended by the government
7. Universal suffrage
8. Selective suffrage

QUESTION NO. 47

TO WHAT DOES FATHER COUGHLIN PRIMARILY ATTRIBUTE THE PRESENT WAR CONFUSION IN EUROPE?

1. To the rise of Communism
2. To the rise of Fascism
3. To the rise of Nazism
4. To evil plotting of international bankers in 1919
5. To cruel provisions of the Treaty of Versailles
6. To international Communistic radio and press propaganda
7. To deception by Germany
8. To the vaulting ambitions of Hitler

QUESTION NO. 48

NAME ONE THING THAT IS NOT WEALTH?

1. A loaf of bread
2. An automobile
3. A bar of gold, government ear-marked
4. A residence
5. The air
6. Fire
7. The Lord's Prayer
8. A college education
9. A first mortgage real estate bond
10. An oil well

QUESTION NO. 49

WHAT IS MEANT BY OVER-CAPITALIZATION?

1. A corporation possesses too much capital
2. A corporation possesses too little capital
3. A corporation owns too much real wealth
4. A corporation owns too little real wealth
5. A corporation possesses too much money
6. A corporation possesses too little money
7. Issuance of stock without corresponding assets in the treasury
8. Excessive increase of treasury assets without corresponding issuance of additional stock

QUESTION NO. 50

WHAT IS THE ATTITUDE OF SOCIAL JUSTICE MAGAZINE TOWARDS THE JEWS?

1. It is against them because they are Jews
2. It believes Jews and Gentiles can never live in harmony
3. It declares Jewish leaders wrote the Protocols as they stand
4. It is Fascist; therefore, anti-Semitic
5. As a religion and a race, let Jews oppose Communism and SOCIAL JUSTICE will be with them
6. It believes all scheming international bankers are Jews
7. It believes all Jews are anti-American
8. It believes all Jews are anti-God

PRIZES—THIS CAN BE YOUR TURN

RULES OF THE CONTEST

1. Open to all readers of SOCIAL JUSTICE except employes of Father Coughlin, members of the former National Board of National Union for Social Justice, or members of their families.

2. The Contest shall consist of 50 questions and run for 16 consecutive weeks beginning on July 4, 1938. Two questions each week for 15 weeks and all 50 questions to appear on the 16th week. Each question deals with Christianity, the social justice principles of Father Coughlin, or the contents of the SOCIAL JUSTICE magazine.

3. A Grand Prize of $3,000.00 will be awarded the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based on the universal doctrine of Christianity (all creeds) or the viewpoint of Father Coughlin as expressed over the radio or in the columns of SOCIAL JUSTICE. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.

4. In order to qualify as a prize-winner the contestant is required to send in 10 cents in coin (not stamps) with each pair of answers, and to obtain two yearly subscriptions or four half-yearly subscriptions to SOCIAL JUSTICE magazine. For these the contestant shall have sent without further cost a copy of Father Coughlin's compiled 16 radio lectures of the 1938 season.

5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late or lost in the mails. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.

6. In event of ties additional questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.

7. Do NOT decorate Coupons. Neatness will NOT count.

8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.

9. A contestant may send in any number of sets of duly qualified answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set and two yearly or four half-yearly subscriptions with each set submitted shall be entitled to have a copy of Father Coughlin's 1938 Radio lectures for each set submitted.

SO CONTESTANTS MAY KNOW

1. Study the questions. Mark your selection of the best or most appropriate answers on the Coupons below the questions and send in EACH WEEK with 10 cents in coin (not stamps).

2. If you wish, you may pay in full, $2.50 NOW, and then send in your weekly coupons without further remittance.

3. In order to qualify as a prize-winner you must obtain two yearly subscriptions ($3.00 per year) or four half-yearly subscriptions ($1.50) to SOCIAL JUSTICE WITH EACH SET OF SOLUTIONS SUBMITTED. THESE SUBSCRIPTIONS MAY BE SENT IN AT ANY TIME DURING THE COURSE OF THE CONTEST.

4. Each question will pertain to Christianity, (not of any particular creed), to the social justice principles laid down by Father Coughlin, or to the contents of SOCIAL JUSTICE magazine. One of the list of suggested answers underneath each question will be the best or most appropriate based upon the viewpoints of Father Coughlin or this national weekly. It is your job as a contestant to try to select that particular answer.

5. In order to qualify as a prize-winner, in addition to obtaining the above-mentioned subscriptions, each contestant is required to remit $2.50 for each complete set of solutions submitted. THE NET PROCEEDS OF THE CONTEST GO INTO THE BROADCASTING FUND TO ASSURE FATHER COUGHLIN'S WEEKLY ADDRESSES NEXT SEASON!

6. If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3" etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.

ADDRESS

CONTEST EDITOR

Social Justice

Royal Oak,

Michigan

By Entering the Contest YOU ARE HELPING AMERICA'S GREATEST CAUSE

All the net proceeds of our "CHRISTIAN FRONT" Contest go directly into the Broadcasting Fund whereby we are seeking to assure Father Coughlin another successful season on the airwaves of America.

Never before has this Fund been as necessary as today. Never before do the people of our country need the clear, truthful words of the Man of Royal Oak. With half the world at war or threatening to go to war; with Communists in our cities hypocritically inviting Christians to join them; with our radio and press loaded with anti-American and anti-Christian propaganda; who is there to tell the truth as Father Coughlin tells it.

As a contestant, you are helping this great cause. As a participant in this competition you are "throwing your shoulder to the wheel" for a safer America—safer from influences which would destroy it.

This is altogether apart from your desire to win the Grand Prize or any of the other prizes. Of course, you want to win. Everybody likes to win material reward for work well done.

And you CAN win. Within a few weeks you would like to receive a wire saying you had been adjudged winner of the Grand Prize of $3,000.00. Now, wouldn't you? What a question! Or the Second Prize of $1,400.00. Or the Third Prize of $1,000.00. Or any of the remaining 156 Cash Awards.

Man or woman, boy or girl, you CAN win—IF YOU ENTER NOW—BEFORE IT IS TOO LATE.

Then—won't it be an additional thrill for you to realize you have aided in the greatest cause for which Americans have to fight today? Won't it mean much to you that you have been part and parcel of a great campaign to keep America CLEAN of sinister, foreign influence?

Think this over—but not for long—for the days are passing—and

MIDNIGHT, SATURDAY, OCTOBER 29 IS THE LAST HOUR!

"Contest Editor," SOCIAL JUSTICE, Royal Oak, Michigan

Following are my selections of answers to all 50 questions of the "CHRISTIAN FRONT" Contest. I am enclosing $2.50, payment in full.

No. 1	For Question No. 1 I Select Answer No. . . ☐	No. 26	For Question No. 26 I Select Answer No. . . ☐
No. 2	For Question No. 2 I Select Answer No. . . ☐	No. 27	For Question No. 27 I Select Answer No. . . ☐
No. 3	For Question No. 3 I Select Answer No. . . ☐	No. 28	For Question No. 28 I Select Answer No. . . ☐
No. 4	For Question No. 4 I Select Answer No. . . ☐	No. 29	For Question No. 29 I Select Answer No. . . ☐
No. 5	For Question No. 5 I Select Answer No. . . ☐	No. 30	For Question No. 30 I Select Answer No. . . ☐
No. 6	For Question No. 6 I Select Answer No. . . ☐	No. 31	For Question No. 31 I Select Answer No. . . ☐
No. 7	For Question No. 7 I Select Answer No. . . ☐	No. 32	For Question No. 32 I Select Answer No. . . ☐
No. 8	For Question No. 8 I Select Answer No. . . ☐	No. 33	For Question No. 33 I Select Answer No. . . ☐
No. 9	For Question No. 9 I Select Answer No. . . ☐	No. 34	For Question No. 34 I Select Answer No. . . ☐
No. 10	For Question No. 10 I Select Answer No. . . ☐	No. 35	For Question No. 35 I Select Answer No. . . ☐
No. 11	For Question No. 11 I Select Answer No. . . ☐	No. 36	For Question No. 36 I Select Answer No. . . ☐
No. 12	For Question No. 12 I Select Answer No. . . ☐	No. 37	For Question No. 37 I Select Answer No. . . ☐
No. 13	For Question No. 13 I Select Answer No. . . ☐	No. 38	For Question No. 38 I Select Answer No. . . ☐
No. 14	For Question No. 14 I Select Answer No. . . ☐	No. 39	For Question No. 39 I Select Answer No. . . ☐
No. 15	For Question No. 15 I Select Answer No. . . ☐	No. 40	For Question No. 40 I Select Answer No. . . ☐
No. 16	For Question No. 16 I Select Answer No. . . ☐	No. 41	For Question No. 41 I Select Answer No. . . ☐
No. 17	For Question No. 17 I Select Answer No. . . ☐	No. 42	For Question No. 42 I Select Answer No. . . ☐
No. 18	For Question No. 18 I Select Answer No. . . ☐	No. 43	For Question No. 43 I Select Answer No. . . ☐
No. 19	For Question No. 19 I Select Answer No. . . ☐	No. 44	For Question No. 44 I Select Answer No. . . ☐
No. 20	For Question No. 20 I Select Answer No. . . ☐	No. 45	For Question No. 45 I Select Answer No. . . ☐
No. 21	For Question No. 21 I Select Answer No. . . ☐	No. 46	For Question No. 46 I Select Answer No. . . ☐
No. 22	For Question No. 22 I Select Answer No. . . ☐	No. 47	For Question No. 47 I Select Answer No. . . ☐
No. 23	For Question No. 23 I Select Answer No. . . ☐	No. 48	For Question No. 48 I Select Answer No. . . ☐
No. 24	For Question No. 24 I Select Answer No. . . ☐	No. 49	For Question No. 49 I Select Answer No. . . ☐
No. 25	For Question No. 25 I Select Answer No. . . ☐	No. 50	For Question No. 50 I Select Answer No. . . ☐

MY NAME IS_____

MY ADDRESS IS_____

TOWN OR CITY_____ STATE_____

RENEWALS COUNT!

Bear in mind that YOUR OWN subscription to SOCIAL JUSTICE counts. Also renewal of your own subscription or that of your friends also serve to qualify you for the prizes.

In the event of renewals, the new subscription will start to run from the date of expiration of current subscriptions.

USE THIS FORM FOR YOUR SUBSCRIPTIONS

Official "Christian Front" Contest Subscription Form

CONTEST EDITOR, SOCIAL JUSTICE. Date_____
Royal Oak, Michigan.

Following are the names and addresses of_____ (how many?) new subscribers to SOCIAL JUSTICE. I am also enclosing my remittance of $6.00 covering either the TWO YEARLY subscriptions or the FOUR HALF-YEARLY subscriptions, and I understand that this, together with my Coupon Remittances totaling $2.50 will qualify me for the prizes and will also entitle me to a copy of Father Coughlin's "Sixteen Radio Lectures, 1938 Series."

SUBSCRIBER'S NAME _____ City_____
ADDRESS _____ State_____
Yearly ☐ Half-yearly ☐

SUBSCRIBER'S NAME _____ City_____
ADDRESS _____ State_____
Yearly ☐ Half-yearly ☐

SUBSCRIBER'S NAME _____ City_____
ADDRESS _____ State_____
Yearly ☐ Half-yearly ☐

SUBSCRIBER'S NAME _____ City_____
ADDRESS _____ State_____
Yearly ☐ Half-yearly ☐

YOUR OWN NAME HERE

MY NAME IS _____ City_____
MY ADDRESS IS _____ State_____

The Week in the Nation

LABOR

"Hitler" Lewis and The "Check-Off" Crisis

As the C.I.O. enveloped the United Automobile Workers Union under its totalitarian wing this past week, it was observed that the plan whereby John L. Lewis accomplished "peace" in the U.A.W. was a parallel to the "peace" plan of Adolf Hitler in Czechoslovakia.

In autonomous Czechoslovakia, Hitler pointed to the acts of a stormy minority along the Sudeten border, under the direction of Fuehrer Konrad Henlein, as justification for his grab of 3½-million Germans, their homes, factories, wealth and resources.

In the autonomous U.A.W., "Hitler" Lewis pointed to the acts of a stormy minority under the direction of his Henlein, Richard T. Frankensteen, as justification for his grab of the union's 300,000 men, their factory jobs and their dues payments.

Germany's Hitler brought "peace" to Czechoslovakia and the world by selling his grab to the four-power conference. America's Hitler Lewis brought "peace" to the U.A.W. and C.I.O. unionism by selling his "peace" plan to the U.A.W.'s executive board.

Thus it came to pass that Frankensteen, Walter Wells, George Addes, Wyndham Mortimer and Ed Hall, who were thrown out of executive positions in the U.A.W. after being tried and found guilty of a Communist conspiracy to wreck the union, were returned to good standing, without any wise changing their views.

In 1924 Hitler Lewis told a Senate Committee the Communist Party of America sought the establishment and domination of a vast, industrial union system, the better to control labor on a national scale.

Today, Lewis himself heads such an organization which has given ample evidence that the Communists have attained their objective.

When the five officers were expelled from the U.A.W., the union's trial board produced evidence to show that of the five, one was a Communist party member, the others Communist party "stooges," who hoped to profit economically and politically through service to the Communist cause.

At the time of trial it was shown that the Communist party had sought control of the U.A.W. for two reasons: (1) To gain access to the union's treasury and hundreds of thousands of dues dollars; (2) To dominate the union's structure, the better to disorganize labor—an essential in the Communist program of destruction-for-rule.

After being expelled, the five officers set about systematically to create a state of feverish disunity within the union's rank-and-file. Communist party workers were brought into play; the C.I.O.'s supreme authority—John L. Lewis—was petitioned, and those expelled hurled charges of graft and "Lovestone" activity at Union President Homer Martin.

Martin Stood Firm

His office and authority endangered, Martin nevertheless stood his ground. He maintained that the trial and expulsions had been undertaken with full protection of the union's autonomous constitution, and defied John L. Lewis, or any other officer of the C.I.O. to do anything about it.

After rejecting a "peace" proposal put forth by Lewis, Martin stood fast on the union's autonomy and constitutionality, inferring at the same time that the C.I.O.'s basic weakness was the utter lack of any constitution for itself.

A two-man board—Sidney Hillman and Philip Murray—appointed by Hitler Lewis succeeded, however, where Lewis failed. Through secret means they succeeded in convincing a majority of Martin's executive board that the four men tried and expelled for a Communist conspiracy to destroy the union, should be restored in good standing.

This proposal was voted upon and accepted by the union's executive board, under the observation and direction of Hillman and Murray. Martin—despite all his protestations that he would never "help to build up a Stalinist labor movement or turn the U.A.W. over to the Communist party"—accepted the board's action without comment.

Effects Visible

This week, effects of the deal with the expelled Communists were apparent. The union's drive for a "check-off" system of dues collection, and for a 32-hour week in the automobile industry, was moving forward on a wide front, with every sign of a fresh strike wave in prospect.

The 32-hour week, it must be borne in mind, is not a 32-hour week at 40-hour pay. It simply is a loss of one full day's work and a full day's pay for every man involved. Proposed as a means of "sharing the work," it results unalterably in sharing the auto worker's poverty among a number of his fellows. For instance, a man earning 60 cents hourly for a 40-hour week, has a week's wage of $24.

Under the 32-hour "share the work" system, he loses one day's work and wages of $4.80. His weekly pay envelope drops to $19.20. The man who "benefits" by the arrangement is hard to find. If a worker is taken from the W.P.A. rolls and returned to this private employment, his weekly stipend is hardly greater than his W.P.A. wage.

Only beneficiary is the C.I.O. which promotes the plan. For every man placed in employment, *another dues-payer is added to the union's list.* Men out of work pay no dues. Men on W.P.A. pay only "nominal" dues. Men in an auto job—even at only 32 hours a week—pay their full dues assessment, a portion of which goes to the C.I.O. headquarters as a "per capita" tax.

Communist purposes will be well-served by both the check-off and the 32-hour week. The check-off will bring the money directly into the till with no shortages and no delinquencies.

Readers of the public prints may be lulled to a feeling of security by reading that "harmony" has been restored, and "solidarity" implanted into the U.A.W., and other C.I.O. unions so split. But it must be remembered that those declared to be Communists by the union's own trial board, and those found to be aiding the Communist cause in America on the union's own evidence, have been restored to positions of authority in the automobile union. Thus, little harmony, and little solidarity, is possible under such an arrangement.

BUND LEADER FRITZ KUHN, who was rushed out of Union City, N. J., by an angry crowd of 2,000 anti-Nazis after addressing a Bund organization meeting. Testimony before the Dies Committee in Washington charged that Kuhn works directly with Hitler; exercises control over German consuls, and ordered Bund records destroyed to frustrate the Dies inquiry. (Acme photo)

Communists In U.A.W.

Testimony introduced at the U.A.W. trial of Richard Frankensteen, Ed Hall, Walter Wells and Wyndham Mortimer, vice presidents, and George Addes, financial secretary, showed that these men unquestionably were aiding the Communist party in its chief objective, "the capture of the United Automobile Workers of America."

It was shown furthermore that "ninety-five per cent of the executive heads" of local unions affiliated with the U.A.W. were Communists. In Milwaukee's Allis-Chalmers local, officers were suspended when it was found *that every single executive officer of that local was a known Communist party member.*

It was testified that Frankensteen in February, 1938, was known as a "red baiter" of the worst type, and was so referred to by the *Communist Daily Worker.* In July, 1938, the *Daily Worker* began to herald Frankensteen as a "great leader of labor." Frankensteen's attitude was changed at the Atlantic City conference of the C.I.O., in which he consulted and conferred with William Gebart and Clarence Hathaway of the Communist party. Trial evidence linked Frankensteen in at least four deals with the "C.P."—as the Communist party is known in labor circles.

At the time of the trial, U.A.W. officers testified that it was a Communist boast that the "C.P." had taken "$67,000 out of the city of Detroit, from the automobile workers, in six months," explaining Communist zeal for gaining complete control of this money-maker.

Thus, successively, Hitler Lewis, Dick Frankensteen and Homer Martin were taken in by the acquisitive and destructive Communist Party and its associated individuals and organizations. Lewis, after condemning the industrial union as a Communist tool, capitulated and now heads an organization which could be for good, but happens to be bad.

Martin, after denouncing Reds in labor and taking great personal pains to throw out five of the most important and influential, capitulated also and accepted back into his organization those proved to have been poisoned with the Communist virus.

Only result, it was reported, could be a renewed cycle of paralyzing strikes in the Detroit area.

WASHINGTON

Aftermath Of The President's Message

As the Czechoslovak war crisis faded this week and President Roosevelt's message to Adolf Hitler began its march toward the history text books, thoughts became resolved as to what strength the American message had in averting war, and the propriety or impropriety of the President's sending it.

New Dealers were quick to capitalize the message for political purposes, maintaining that the President's action stayed the bloody hand of war. Impartial appraisers were inclined to discount the importance of the message in this regard, pointing out that Hitler failed even to acknowledge the message. A German foreign office spokesman dismissed the entire matter, upon being questioned, by saying that "there will have to be an end to this messaging back and forth."

Consensus was that while the President's message, written largely by Adolf A. Berle, Jr., assistant Secretary of State, was a marvel of physchology, language and high morality, still, it had little to do with the calling of the Munich conference in which the Big Four of Europe—Chamberlain, Daladier, Hitler and Mussolini—drafted the peace that pushed Europe back from war's brink.

As to the propriety of the President's transmitting the message to Hitler alone, interventionists acclaimed it as entirely proper, and isolationists condemned it as a step toward involvement.

Actually it followed a line between the two. Just as the President has on other occasions belabored the "aggressor nations," so in this instance he singled out Hitler as the "aggressor" and threw this nation's moral strength into the conflict against him. Yet the note was so worded that Hitler could not take offense. Its psychology was that it played upon his vanity, presenting him as a "superman" who could prevent war, and thereby earn a place prominent in the history of this period.

Dies Revelations

Most solid thought on the subject indicated that the President, however much he must find reason to differ with the inhumanities and fallacious nationalism of Hitler, should concentrate his fire on Hitlerism in America—on activities of the German-American Bund, and other Nazi and Fascist organizations in this country.

Extent of these Bund activities were outlined at the same time in the Dies committee, investigating subversive and unAmerican procedures in the United States. Investigators and special witnesses testified that the Bund groups arose as a checkmate to Communism; that they enjoyed the support of certain industrialists; and that the Bund organization headed by Fuehrer Fritz Kuhn was ordered to destroy its records, fearful of a subpoena by the Dies committee.

The Week in the World

ENGLAND

"Nothing to Be Ashamed Of!"

PRIME Minister Neville Chamberlain faced a sympathetic House of Commons asking them to approve his peace course which resulted in the signing of the Munich four-power accord. The vote was an overwhelming approval.

There were the customary "pea-shooters" who would endeavor to discredit the heroic job of saving world peace done by the English Prime Minister, but their statements had a hollow ring to them.

Alfred Duff Cooper was the first to attack Chamberlain. This honorable gentleman was first Lord of the Admiralty and resigned when the test of loyalty came.

Another was Clement R. Atlee, listed as a Laborite leader, although it is reputedly common knowledge that he is a mouthpiece of Communistic alliances.

Sir Archibald Sinclair, as leader of the Opposition Liberals was bound to find fault with Chamberlain's actions or he could not continue to lead the opposing political forces in Parliament.

Anthony Eden, who resigned February 20 in protest against Chamberlain's foreign policy, said: "Foreign affairs cannot indefinitely be continued on a basis of stand and deliver . . The government should not embark upon a policy which leads to a four-power pact."

Chamberlain silenced those who would weep because there was no war with the simple sentence:

"I have nothing to be ashamed of. Those who have may hang their heads."

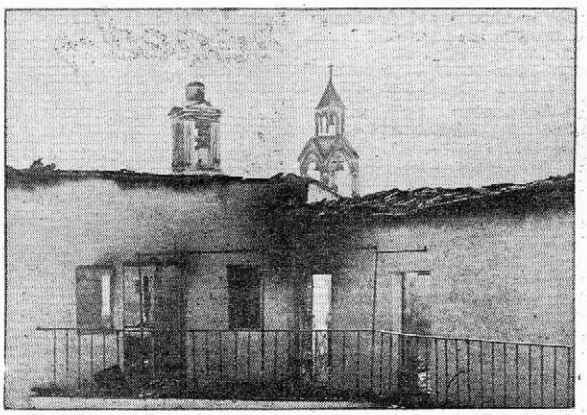
All the "merchandisers of murder," the subversive groups whose motive is anarchy and destruction, the international bankers who profit by war could criticize, but the Prime Minister had "nothing to be ashamed of."

Chamberlain praised President Roosevelt and the contributions of Daladier, Mussolini and Hitler, but Il Duce seemed to come off with the palm. Regarding him, Mr. Chamberlain said:

"As regards Signor Mussolini, his contribution was certainly notable and perhaps decisive. It was on his suggestion that the final stages of mobilization were postponed for twenty-four hours to give us an opportunity of discussing the situation and I wish to say that at the conference itself both he and the Italian foreign secretary, Count Ciano, were most helpful in the discussion.

"It was they who, very early in the proceeding, produced a memorandum which Daladier and I were able to accept as a basis of discussion.

"I think Europe and the world has reason to be grateful to the head of the Italian government for contributing to the peaceful solution."



The Bethlehem post office and police station were targets of a daring raid of Arab rebels who held the town terrorized for eight hours. A corner of the burnt out police station is shown in this newspicture by Acme service, with two spires of the nearby Church of the Nativity, site of Christ's birthplace, in the immediate background.

FRANCE

Daladier Works to Avert Revolt

MEANWHILE the French Senate and Chamber approved Premier Edouard Daladier's foreign policy at Munich. They also granted him full and complete emergency powers to deal with the finances of France up to November 5.

The measure gave Daladier power to issue cabinet decree measures "designed to realize the immediate recovery of the economic and financial situation in the country."

Any decrees passed are subject to ratification by Parliament before January 1.

Reports continue that France is due for an internal revolution. When it does come, one of the prime causes will be the financial pressure that has been and is being applied on the French people to bring about the liquidation of the middle class.

The private controllers of the Bank of France, from Rothschild all the way down the line, will be primarily responsible.

CZECHOSLOVAKIA

Czech People Freed of Benes

THE week's big news from Czechoslovakia was that President Eduard Benes had resigned. Dr. Benes had been president since December, 1935, succeeding Dr. Thomas Masaryk, under whom he had been foreign minister since the inception of Czechoslovakia under the postwar treaties.

The government was left for the time being in the hands of Premier Jan Syrovy, the general responsible for such admirable discipline and good order during the ordeal that the people of the little country have undergone during recent days.

Gen. Syrovy will act as president until such time as a national assembly can be summoned to elect a new one, although there is the possibility of a semi-dictatorship in the interim.

The new foreign minister is Frantisek Chvalkovsky. With the intriguing Benes out of the Czechoslovakian picture, the peoples that go to make up Czechoslovakia should move forward to peace and prosperity.

MEXICO

Labor Congresses Front for Reds

GERARDO Murillo, addressing a huge audience in Mexico City composed of retired military men, students and statesmen, warned that Russia is consolidating her policy in Mexico "by means of labor congresses and the like" and said that Mexico is destined to become a pawn of the Comintern. He appealed to his audience to undertake united national action to counteract Russian subversive tactics.

The speaker pointed out that Russia, in need of new allies on other continents because of the present state of Europe and in the face of a world war, is seeking allies in Mexico through the ambassador of the Spanish Republic, Marcel Rosenberg. The labor congresses that have recently been held in Mexico are the concentration of the forces of the Comintern to create in North America a front in the service of Russia—a front disguising militant action which, in good time, will enter into a defense of the revolutionary program for world destruction.

Mexico and other American nations, Murillo warned, are deceived by developments at these assemblies where they might well expect to hear revolutionary declarations, but where the resolutions adopted keep within the law and, without arousing too much suspicion, move steadily forward to the real goal.

While the formation of a continental Latin-American front is agreed upon, they make use of patriotic hypocrisies to fool gullible official elements. While with apparent government co-operation the army is glorified, the speaker asserted these international meetings held in Mexico are the result of orders given to the French representative of the Communists when he was in Moscow in 1937, and to Lombardo Tolendano, the Mexican delegate to the Oslo Congress this year.

Under the banner of internationalism and peace, these organizers are trying to convert Mexico into a solid seat of Communist propaganda in America. All these maneuvers, astutely forged and easly affected, have nothing to do with labor unification, but are devoted exclusively to consolidating Communism on this continent.

INDIA

Province Warns of Communists

AT Madras, the government of the province has issued a biting official statement against the unthinking support of Communists and has warned the people of the extravagant promises made in Red pamphlets.

The official communique said in part:

"The government has in its possession copies of certain pamphlets which are being circulated among members of the Communist party in India. As these show the extravagances to which the party is committed, and the disorders and chaos which it hopes to introduce into the country, the government feels its duty to give publicity to these intentions so that members of the public may be on their guard against unwittingly becoming involved in a movement of which the methods and philosophy are wholly opposed to the culture and traditions of India.

"Anyone tempted with such propaganda will give thought to the rule of anarchy and violence which is the inevitable consequence of any encouragement to such a movement and the irretrievable harm which would be caused by it to the spiritual and material progress of India and to the cause of true freedom."

It is regretable that other governments are not free to warn their peoples of the mischievous purposes and destructive objectives of Communism which hide behind the thoughtless repetition of phrases and ideas.

CHINA

Japan Plans to 'Consolidate' Captives

JAPAN continues to make slow progress, doggedly advancing in the face of desperate opposition as the invaders bear down on Hankow, China's military capital. An important development was the announcement by Japanese military authorities that, instead of setting up regional governments in Chinese-occupied territories, they would amalgamate the several puppet administrations into a unified government, with headquarters at Peiping, China's old capital. Further, with the impending capture of Hankow, rumors persist that Japan will call off military operations and attempt to consolidate her gains, at the same time giving her an opportunity to aid Germany and Italy should war break in Europe.

Under the Communist incitation, Japan will have to cope with a certain amount of guerilla warfare, but this will not be nearly so extensive as the military operations now in progress.

It is expected that Japan would extend immediate recognition to the proposed new consolidated government along with a military, financial and economic alliance between Tokio and the new state, and its adherence to the anti-Communist pact.

This is one of the little publicized factors in England and France battling so desperately for peace. China owes several hundred million to Britain. The British imperialists — not England nor the English people—are troubled only about the money they have invested there.

The SPANISH Tragedy

Wide World

An American Teacher's Account of Three Years of Terror Under Both Sides in the Civil War

By VIRGINIA McKAY

Miss Virginia McKay, a 31 year old former school teacher from Colorado Springs, has recently returned from the Spanish civil war, where she saw conditions on both sides of the conflict, lived in cities that were bombarded and besieged, met and talked with leaders of the Loyalist and Rebel territories and studied the problems of the nation through the eyes of Spain's own people. Educated at Marygrove College, Detroit, Michigan, Miss McKay received her Master of Arts degree at Colorado College.

I WENT to Spain in the summer of 1935. The revolution began just 12 months later and, during this year, I had time and opportunity to learn much about Spanish character, life under Spain's Second Republic and the immediate causes which advanced the present conflict.

After I finished the summer course for foreign students at the Rockefeller-endowed "El Centro de Estudios Historicos" in Madrid, I decided to remain on in this lovely old land.

As governess with Spanish families of aristocracy and professional classes, and as office secretary and English teacher to students and business people, I got a fairly general picture of the cross-section of life. I traveled extensively, always in third class except when accompanying families of children. Living in boarding houses and house-keeping for myself, I became acquainted with market prices and the costs of living. I had contact with workers and servants, writing down their ideas and attitudes and reactions to their employers.

I found that skilled workers received comparatively good wages and that unskilled labor was miserably paid. In Spain a great many servants are employed, poorly paid but well maintained. The lower middle class house has one servant, the upper middle class family three and four, and the wealthy home from five to ten. Every car owner has a chauffeur, and sometimes a liveryman as well, and they draw good salaries.

I observed the religious life of the country and the all-important role of the Church. Whether services were attended from real devotion, or from long ingrained custom, I didn't know. But, at any rate, religious influences were strong with the Spanish people.

I looked for the "rich, well-fed clergymen," I'd heard about but found few of them. I did see the village priest, usually of peasant origin himself, playing a prominent role of social worker and executive in his small "pueblo." He was the teacher in secular schools, without pay from the government that had abolished religious teaching orders and provided few to take their places.

I saw communities of nuns in all kinds of institutions from fashionable boarding schools for society girls to free training schools where poor girls could learn dressmaking, style fashioning, servant training, cooking, beauty culture, nursing, school teaching, commercial training and languages. When servants lost their jobs they could return and live in these homes until they found work again. The nuns ran hospitals, homes for aged, feeble-minded and insane asylums, and refuges for the waifs they recovered from the streets.

I grew to love the Spanish people and to make a great many friends among all nationalities. Those who knew, began to reveal to me strange and startling facts. I began observing social trends and tides.

Election time was drawing near; and as campaign programs got under way, speeches were made on street corners, and theaters and meeting halls — surrounded by cordons of police—were packed with workers listening to political demagogues and spell binders. Literature thrown from speeding cars flooded the streets like a snowstorm and was handed out to people on the street corners.

Placards and pictures of Spanish Socialists and leaders of Russian Communism — Lenin, Marx and Stalin — splotched walls and the sides of buildings. Floods of lights showed up life-size pictures of party candidates, in the main squares. Servants and factory workers were given food, money and promises for their votes. Some of the people began to talk about not voting. My family told me it was because *they were afraid of disclosing their political identities!*

Panic began to seize all public life.

ON February 16, 1936, the polls opened up for voting. The next day "unofficial" election returns came in obscure and uncertain. Popular belief was continuing toward a re-instated Right regime. One of my university students, returning from his home in a village of the province of Granada, told me that in his town the civil governor had retired and the Anarchists had taken charge of the ballot boxes in a second voting.

About a week later, the day after the final election returns, I was caught in a huge wild demonstration in the Puerta del Sol, the capitol's main square, filled with a riotous crowd. The Popular Front had won and I was hearing on every hand what "the people" were going to do in the government. Trouble was ahead!

Following this, and within four months, 170 churches, 69 clubs and the offices of 10 newspapers had been set on fire. Attempts were made to destroy 284 buildings—all by the Anarcho-Syndicalists and the Anarchists. I stayed up until 3 a.m. watching one of three churches burning in front of my boarding house. The fire department came but used no water. A shoe store next to the church was glutted.

While out walking with my five Spanish child charges in the park, I watched workers, behind trees, being armed. Newspapers and magazines of Rightist tendencies began disappearing. Assassinations, and counter-assassinations in retaliation, flared up between Communists and Fascists. I waited for five hours to get into the central police station to see one victim and the patriotic crowd demonstrated both pity and hate as they viewed the guarded corpse.

The funerals for these "martyrs" became the occasion for huge street demonstrations, such as I watched one afternoon from the doorway of an American club. There I saw for the first time a concerted mass raise clenched fists in the Soviet salute. As the cortege passed along the principal street, singing the *"Internationale"* and other newly popular Spanish proletarian hymns, a foolish girl from an upper story balcony opposite me, spat down upon the casket. The mob ascended in a wild fury and whirled her away to—I don't know what.

THE Civil Guards, a traditionally monarchistic police body, became increasingly conspicuous by their absence and a friend told me that they had been sent away to the provincial towns. Next we heard that the president of the Republic had released the political prisoners, the leaders of the Asturian October revolution of 1934.

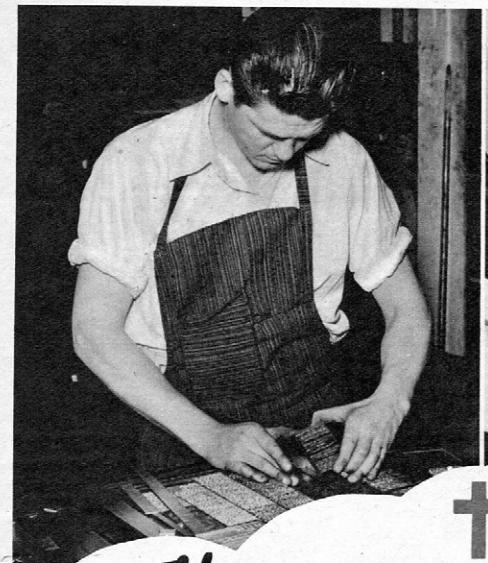
What would they do?

On outlying roads cars were stopped by Anarchist workers and their occupants requested, with the clenched fist, to give money for the "International Red Help!" In some southern towns tenants had hung out signs from balconies declaring: "This floor does not pay its rent!"

Fights occurred between University of Madrid students and professors and students between students. Then a series of strikes descended on us. The most inconvenient were of the elevator employes and cafe and hotel waiters. This meant that friends could not assemble at the usual afternoon cafe rendezvous and that I had to walk up six flights of stairs four times a day to get to my work.

(Continued on Page 18)

Wide World



The CHRISTIAN at his work in the WORLD

By W. J. Randall, C.M.S.

Knowledge of His Code and the Will to Apply It In His Daily Tasks Is the Instructed Christian's Contribution to Civilized Society.

In the world, yet not of it—that is the eternal paradox of the Christian.

By the interior character given to him through the outward sign of baptism and the outward profession of the faith, the Christian is committed to live in the world as a pilgrim and a stranger, while performing the various duties that fall to a pilgrim's lot. In the broad sense he is at heart a mystic—the basis of which, as Mr. Chesterton puts it, is the belief that "two worlds are better than one." And thus the Christian, while he can appreciate and enjoy the beauty of the road and the splendors that surround the pilgrim way, has always to remember that these are but reflections of the imperishable beauty that waits at the journey's end.

And he sees the ghastly casualties of those who fall by the wayside—for these intervene and blot the splendors of the landscape—the mind's eye of the Christian sees the rectification of all catastrophies in the world that belongs to eternity.

This is mysticism, if you like; but it is also the practical outlook of every one who glories in the Christian name.

From this it follows that the Christian, when at his work in the world (the road of pilgrimage) is guided in practice by one basic principle throughout — the principle that a supernatural motive runs through everything, a golden thread through the pattern of life. Whether he engages in what is somewhat loosely termed a "profession," whether he is working chiefly with his brain or with his hands (though obviously these two combine in every human work), whether he be artisan or tradesman, he is always a pilgrim—with his face set towards the goal of heaven and his hand grasping the staff of the Christian virtues as he climbs the hill.

Mysticism? Yes, in the broad sense. But it is also common sense; and, for the Christian, even a commonplace.

Thus, we arrive at the position that the Christian, wherever he is and whatever work he is at, cannot divorce that work from the underlying principles of his Christian code.

He knows, in general, that the Christian code *has saved the world when it was heading for self-destruction*—for that code is the outcome of the work of Christ Who saved the world from everlasting self-destruction.

He knows, in particular, that the various works that contribute to the running of nations, the human arts and sciences, come within the ambit of the Christian code—each with his own particular problems and solutions.

It is the practical business of the Christian, then, to apply his Christian principles to the particular work in hand. Though this concerns *commutative justice* (that existing between individual and individual) it also enters upon *social justice* because it involves the relations between employer and employe, and because the application of such principles has an effect upon social affairs. This application, in fact, may be said to be the Christian worker's first contribution to social justice.

Let us therefore see how the Christian when at his work in the world can carry out this application of principles.

Christianity must first be known and understood, before it can be applied.

The first requisite, then, for the Christian in order to apply his religion to practical affairs is *knowledge*.

This requisite knowledge can be classified in three heads:

(1) Knowledge of his religion in general. He must know the teaching of the Church in the general sense—in its essential outlines.

(2) Knowledge of Christian teachings as regards *Justice*—both commutative (between man and man) and social (between class and class).

(3) Knowledge of Christian teaching as regards his own particular work.

Entering his work in life, the work whereby he gains his livelihood, the Christian needs to know those principles of morality which govern the work he is engaged in. Thus—to take the broadest kind of example—if he be an employed artisan or a tradesman, he must know that a fair day's work is demanded in justice for a fair day's pay; that deliberate squandering of employer's time and goods is unjust and therefore a sin; so likewise is deliberately careless work and leaving a job done in a defective state.

If he be an employer of others, the Christian must know that a fair day's wage and decent conditions are demanded in justice and morality; that deliberate denial of either of these is unjust, and therefore a sin. All this is simple enough — merely a question of elementary justice and honesty. But more complicated questions arise in regard to particular lines of work.

Thus a lawyer must know how he is to preserve the interests and confidences of his client; whether, and how far, he can take on dubious cases; how he stands in relation to immoral civil laws, such as divorce laws; how equity is to be combined with strict justice. If he be a medical man he must know whether, and how far, he can run risks with his patients; how he stands regarding co-operation in immoral operations; how to baptize in emergency and if necessary *in utero;* in what cases he must warn regarding danger of death.

He cannot be a practical Christian in his work unless he is equipped with sufficient knowledge of such matters as these. The first step, then, is adequate knowledge.

The second requisite is the practical application of his knowledge. This calls in the action of the will, just as the first requisite calls in the action of the intellect. He must have the *will to apply his Christian knowledge;* despite difficulties, he must determine to apply it. The effects of the *"gratia roborans"* of the Sacrament of Confirmation will now be brought into play; for the matter is reducible in practice to a defense of the faith.

It is impossible, of course, to go into minute details here as to the manifold applications of Christian knowledge to actual work. We may take an example that is typical, and that will enable the good-willed and the wise to apply their Christian knowledge to their own particular work.

Here is a Christian whose duty, as a surveyor, is to check the quantity and quality of materials used in a building scheme. We assume that his knowledge of his religion and its application is adequate on the lines we have already stated. He therefore knows that he is bound, in justice, to see that the materials are according to specification; and to satisfy himself that there is no defect in this regard either through error or through shady work for profiteering (which is not unknown). Practically, therefore, he has to check up his data according to ethical ruling, according to morality. Even though he finds bad custom in vogue (as he may very likely find) he has to standardize his action by Christian principles. Even though it may demand the facing of sneers and positive opposition, he has to do it. He has to summon courage, natural and supernaturalized, to meet the case. His foot rule must be the rule of Christian ethics, and his balance the scales of Christian justice and equity.

Thus, and thus only, can the Christian really be Christian at his particular work in the world. The example we have taken can be extended in principle to any and every avocation, each of which has its own peculiar circumstances, its own peculiar problems. In a very special manner does the principle apply to those who are engaged in any public service or office, where corruption is ever hovering at the door to threaten Christian principles.

Christian workers in the world are thus sure to produce a beneficial effect—and perchance a profound one—upon the social body; for they will be making their immortal and divine religion not only a creed, but a life.

Acme

Real Money

By Robert H. Hemphill

International Financial Authority

MONEY is described by all authorities as "anything which serves as a common medium of exchange."

It may have a value as a commodity, (such as gold, which would be worth something like $4 per ounce, or silver which would be worth something like 15c per ounce if no demand as a monetary metal existed for these materials), or it may be entirely imaginary, such as bank deposits.

The commodity value of the monetary material has nothing to do with its value as money. The value of money resides entirely in its purchasing power—the volume of commodities it will buy, whether it be real money—that is to say, currency or coin, or any medium of exchange which has a physical existence, or imaginary money which has no existence except in figures upon the ledgers of commercial banks.

The "legal tender" value of real money—whether of metal or paper is the number of units of value which has been fixed by the citizens of a nation through its government, such as one dollar, five dollars, twenty dollars, etc., and the actual or practical value of these units is a function of the natural law of supply of, and demand for, goods produced by the nation.

There are two kinds of imaginary money. Bank deposits, which are created by privately owned commercial banks and are worth no more nor less than the promise of that institution is worth; and credit upon the books of the Treasury of the nation, authorized by Congress.

The one thing that makes gold or silver or paper currency, real money, is the government guarantee of legal tender, that is to say, that all the citizens of the country through our representatives in Congress have declared that certain tokens of gold, silver, or paper of a certain kind issued by the treasury of the country shall be accepted in payment of all debts, public and private. Credit on the books of the Treasury, authorized by Congress, is the nation's promise to deliver such legal tender money on demand.

It is quite clear therefore that anything which Congress decrees shall be legal tender for all debts, public and private, will be a perfectly satisfactory money.

THE reason I am reciting these rather primary monetary principles is that it is important to remember that the "*Sine qua non*"—the indispensable condition—for a satisfactory money is not a matter of the material of which it is made, or whether it has tangible existence or not, it is the act of Congress authorizing its issue and making it legal tender.

Gold is not now legal tender in the United States nor any foreign country. *Its principal value comes from the fact that the Treasury of the United States will exchange good paper money for it.*

It is still more important to remember that our immense business can no longer be transacted with tangible money of any kind—gold, silver, or paper money. It is necessary to have credit accounts on the books of banks, the title to which can be transferred by check. Any monetary reform program must therefore be based upon the creation of book credit upon the ledgers of commercial banks.

This writer designed and wrote the "Cutting Bill" of 1933-34, introduced in the Senate by Senator Bronson Cutting and by Wright Patman in the House. The Cutting bill was the first of a series, and the pattern for subsequent legislative proposals, designed to end the uncontrolled issue of "wildcat credit" by commercial banks, and to place in the hands of Congress the issue of both real money and bank deposit credit—the complete control of all forms of money or substitute media of exchange.

It is worse than useless to dream of permanent prosperity until this is done. Production and consumption of goods and services fluctuate precisely according to the purchasing power of the nation, and the purchasing power of the nation is the total of all media of exchange in circulation.

With a Constant Per Capita Purchasing Power, Increasing as the Population Increased, There Could Be No Depressions.

A SMALL group, only, have fully understood this important economic law for the last few centuries, and this small group have, because of their knowledge, controlled the destiny of the world. The mechanism they have employed to effect their control is the commercial banking systems of civilized nations.

It is a perfectly simple system. This group has acquired the monopoly of issuing the principal medium of exchange in these nations by the simple process of organizing and controlling the commercial banking systems of their respective nations.

They have preserved this unholy monopoly by a system of intrigue of satanic ingenuity and almost unbelievable ramifications which includes every important newspaper and magazine, every prominent college and university, a large number of the foremost economists, almost every President we have ever had, and a constant majority of the Senate and House of Representatives.

In addition to these controlling avenues of publicity, they actually control most churches, whose preachers, in ignorance of the tragedy to common humanity they are perpetuating, are pleased to repeat the propaganda of their rich and "respectable" banker parishioners.

It is the most monumental fraud ever perpetrated upon civilization. It automatically places the control of governments and nations in the hands of a very few men who are largely unscrupulous, predatory, and ruthless.

Through their control of politicians and governments and over almost every avenue of publicity and learning, they are so thoroughly intrenched that it would likely be impossible to unseat them except for one fact of more or less recent development, and that is the irreparable breakdown of the mechanism through which they control the issue of the imaginary money—bank deposits—which is our principal medium of exchange. This mechanism—the Commercial Banking Systems — will no longer function. *They can no longer issue this imaginary money, through the medium of loans of book credit to commerce and industry, and remain solvent.*

IT IS no longer sufficient to keep the public in ignorance of the fraud being perpetrated upon them. The banks themselves will not work. If they create prosperity by loans to commerce and industry they cannot collect any substantial portion of these loans without bringing on a depression which wrecks the business of the nation and with it the banks themselves.

Commercial bankers are beginning to understand this vaguely, and the banking system of the United States is as frozen and inactive as it was in 1932-33 when the commercial banks of the nation were completely insolvent.

It is this important fact which should be thoroughly understood by every man and woman who wishes to bring to America permanent prosperity. We have never had it simply because we have had no permanent medium of exchange with which to transact business without periodic interruption, occasioned by the periodic collapse of this imaginary money system.

However, we must have a perfect substitute for this imaginary money—bank deposits, the title to which can be transferred by check, because our whole business system is built around the use of such a convenient medium of exchange.

We have already learned that the only "Real Money" is a legal tender medium of exchange authorized by Congress and issued by the Treasury of the United States. Whether this is issued on gold, silver, paper, or simply a bookkeeping entry on the ledger of the Treasury, is immaterial so long as it is authorized by Congress. Such a medium of exchange, once issued and placed in circulation could not be withdrawn from circulation by any predatory group. It would be deposited in the checking accounts of the individuals, firms, and corporations of the nation in commercial banks, but not having been created by loans, it could not be withdrawn by the calling of loans by the banks. It would remain permanently in circulation. The purchasing power of the nation would remain constant.

WITH a constant per capita purchasing power, increasing as the population increased, there could be no depressions. The volume of business, property values, and prosperity would increase as the population increased. The purchasing power of this permanent money would increase as technological improvement created more goods and services at constantly lowered cost of production.

Therefore, the first step in any program of reform having permanent prosperity as its objective, is to substitute *a permanent medium of exchange* for the fluctuating imaginary money we now use — bank deposits created by temporary loans to commerce and industry, the periodic attempt at withdrawal of which brings on our periodic demoralizing depressions with all their tragic consequences.

This will require that the Commercial Banks may no longer create "wildcat" credit deposits by lending imaginary money—simple entries on their ledgers, which are nothing at all but the individual bank's implied promise to furnish real money when called for. It will be necessary that all banks be required to keep the checking accounts of the individuals, firms, and corporations of the nation, which is the nation's purchasing power, in trust for their depositors in real money or its equivalent—credit on the books of the Treasury of the United States, the creation of which is authorized by Congress.

In subsequent articles the essential requirements for an adequate law to accomplish the restoration of the issue of all media of exchange to Congress will be discussed.

SPANISH TRAGEDY

(Continued from Page 15)

As I left the apartment building where I was employed the janitor's wife reminded me that there were no more *"senoritas"* (ladies); that we were all the same now. Yet, another employe, the chauffeur of my family, said to me on the side, "The worker doesn't want the revolution that is coming."

A Spanish journalist friend related to me one day the horrible sight he had just witnessed in a certain workers' district. A mob of harpies had killed a French woman, mistaking her for one of their own society women whom they accused of "feeding poisoned candy to their children." In a miserably inefficient volley of mixed Spanish and French the woman had tried to identify herself. The next day's newspapers did a fine job of propaganda with the account of the poisoned candy myth but published not a word about the death of the foreign woman nor did they explain that the children had died from a natural epidemic of children's diseases.

The assassination (which I just missed) of a lieutenant of the Republican Storm Guards seemed to set off the big spark. A stormy session of the Cortes followed immediately. As I passed the Parliament House around 11 p.m. the session was still going on. Deputies, in fist fighting mood, hurled charges and counter charges at each other and the chamber became bedlam.

Calvo Sotelo, a monarchist deputy, read to the ministers the red list of long accumulated crimes by Anarchists and demanded to know what they were going to do about it. That same night a lorry of police called at the home of Calvo Sotelo, and an American newspaper reporter told me the next day that *his body, shot through the eye, had been dumped in a Madrid cemetery!*

In Spain the workers belong to two powerful labor unions — the U.G.T. (General Union of Workers) which is Socialist, and the C.N.T. (National Confederation of Labor) which is Communist but dominated by the F.A.I. (Federation of Iberian Anarchists). In Madrid the U.G.T. is stronger, while in Barcelona the C.N.T. is foremost and is in strong opposition and animosity to the U.G.T.

On July 16, 1936, I left with the family for their annual summer vacation at a small summer resort on the Mediterranean, a few miles south of Barcelona. We went a little earlier that year, hoping to escape the ugly atmosphere of political intrigues, street brawls and shootings that hung like a pall over Madrid ever since the left parties had taken over the government.

In the lovely garden full of roses, geraniums and jasmin at our villa overlooking the blue sea at Sitges, the five motherless children under my care romped about at their Spanish games, on the afternoon of Saturday, the 18th, innocent of any impending danger.

On Sunday morning, the 19th, the bells of the three local churches rang out their same old mellow call to Mass.

Very early on Monday morning, we were awakened by a volley of rifle shots and the noise of a truckful of men whose shouts echoed against the walls of the buildings. One of the servants ran up to my room with the news—the "civil war" that so many had been fearing had finally broken out all over the country and was descending upon us! Barcelona and Madrid were in chaos, she said, with mobs in control, after a military uprising begun two days earlier from Morocco had been checked in two baths of blood. The militiamen were coming by the cars full into Sitges, and we had "better be very careful!"

From behind closed shutters we watched the scene down in the street. The trucks stopped in front of the church nearest us, which was the largest. Several dozen young men, all dressed in blue denim overall suits, brandishing rifles and pistols, jumped off the vehicles and trooped into the church. In a moment pews, altar cloths, sacred images and statues of saints, were being flung into a pile in the middle of the street. Strident cries and obscene imprecations accompanied the procedure. Fists were lifted in the Communist salute as some one was found, most of the men being reluctant at first, to set fire to the pile. Then the "militiamen" jumped onto their trucks and made off toward the two other smaller churches. Two hours later the fire was still burning. A thin column of smoke arose from the debris, like incense from a censer, and was wafted seawards by the breeze.

A search started, house by house, for "Fascists," rich persons and "rightists." Early in the evening two young militiamen armed with rifles knocked loudly at our door. A maid opened it and the men demanded to see the head of the house. In the absence of the father—a civil engineer who had remained in Madrid—his sister came down.

The men wanted to know, in brief terms, how many we were, how long we were going to stay in Sitges, whether we had a car and if we had obeyed the order, radioed that afternoon, directing everyone to destroy all religious articles.

"Yes," replied the young aunt, "we have a car but it is old." The men informed her that we could keep the automobile since it was old, but that they would require the services of the chauffeur "for night duties." Assured that the household's religious objects had been burned, the soldiers departed with the rather unwilling chauffeur.

Later, under cover of darkness, a 17 year old cousin and the maid took a large box with all their religious possessions — prayer books, rosaries, pictures—down to the shore and buried it in a sand bank. The children had debated whether to dig a grave for it in some garden spot or hide it in the beach sand.

That night the clergy of the little town were taken out *en masse* to outside roadways and shot! And from that moment the reign of terror was on in placid Sitges. The horror of all the tragedies let loose and the noise of automobile horns, rifle and pistol shots and general bedlam, made sleep impossible.

From the main church, which was turned into a public hall after the furnishings had been cleared out, there erupted at intervals during the night bursts of singing and an infernal chorus of "Vivas" as the workers punctuated some inflammatory speech or gave point to further threats against the "Fascists."

NEXT WEEK — Further encounters with the Spanish terror, as bullies from Barcelona and other centers rode out to wreck the rural towns, are recounted by Miss McKay in the October 24th issue of SOCIAL JUSTICE.

Loyalists Fighting from the Bell Tower in Church

Acme

An Air View of Barcelona

Wide World

Wide World

The Priest Returns with Franco When his Troops Capture Caspe

Oct. 25th is "VICTORY DAY"

ONE more week remains before our national appeal for Broadcasting Funds reaches its climax.

Tuesday, October 25, is the birthday of Father Coughlin. As with all of us, time beats relentlessly against the earthly life of this man who is spending his allotment of years in the service of "Truth to America."

On November 6—just TWENTY DAYS from today—Father Coughlin is scheduled to open his season on the radio. He has contracted for a heavy network of stations which will cover most of the United States. He is prepared as never before to tell his vast audiences the FACTS in America today.

Having been barred from the three national networks by elements who dislike the TRUTH he tells, Father Coughlin has had to form his own chain of stations at heavy expense. Only in this way could he deliver his message to the host of Americans who look to him for direction.

This has been done in the belief and confidence that every reader of SOCIAL JUSTICE would aid the Broadcasting Fund so very necessary this year.

Thousands already have contributed. Thousands of others have said they were "coming in." BUT—

ONE HUNDRED THOUSAND DOLLARS IS NEEDED BEFORE A SUCCESSFUL RADIO SEASON IS ASSURED!

Have you sent in yours? If not, now is the time to do it. Make it now so that it will arrive on or before October 25—which will be "Victory Day" if every reader does his part, regardless of how large or how small.

The Communists are rallying funds to harm us. We must do the same for self-protection.

SOCIAL JUSTICE PUBLISHING CO., INC.
Royal Oak, Michigan.

I wish to contribute to the 1938-39 Broadcasting Fund so that Father Coughlin may continue to spread principles of social justice in America.

I hereby pledge the sum of $.....which I am enclosing herewith or which I will send in two equal monthly remittances on or before Oct. 25 and on or before Nov. 25.

My Name Is.....

My Address Is.....

City or Town.....State.....

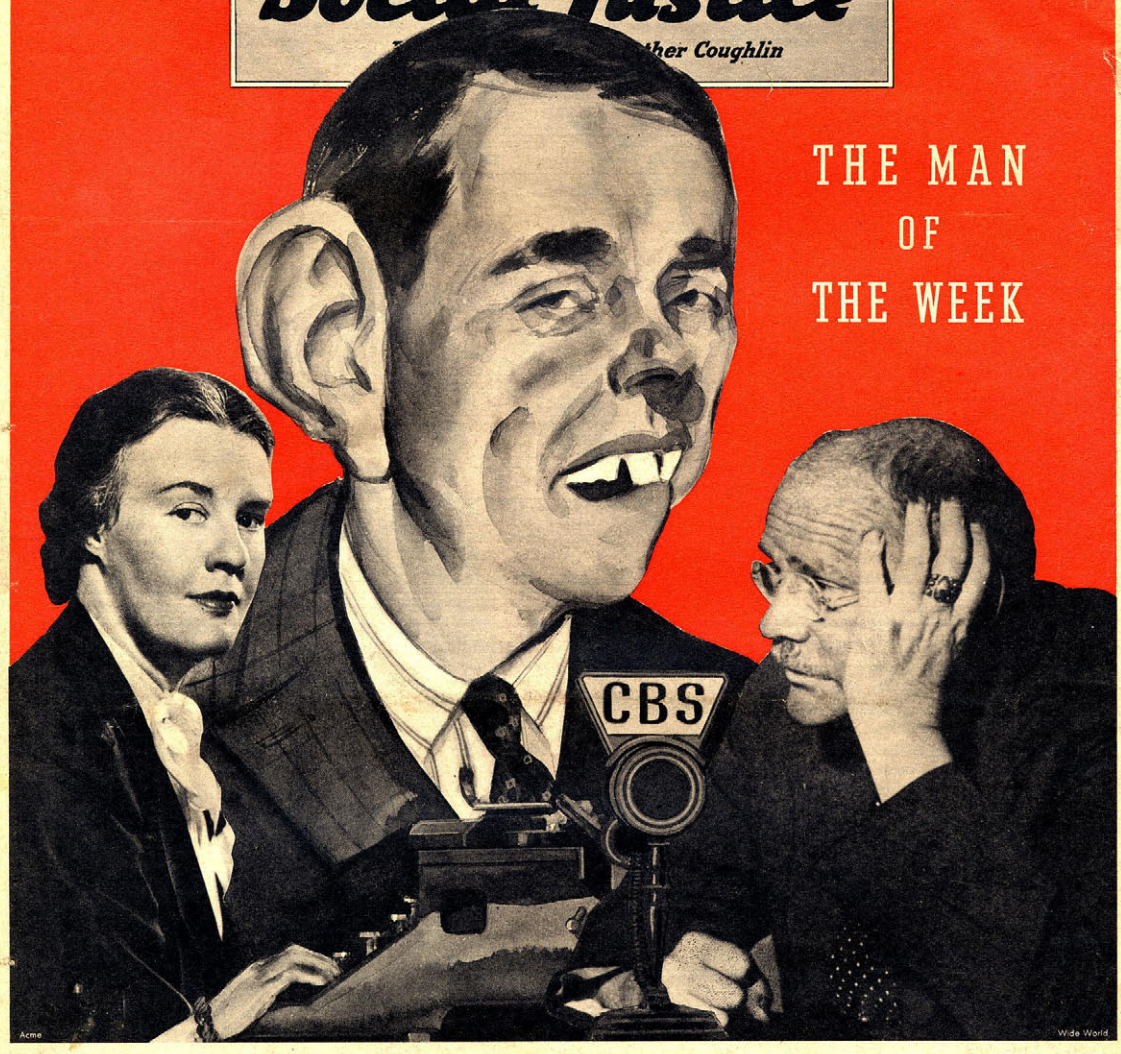
Dan Snow

NATIONAL WEEKLY

Social Justice

...ther Coughlin

THE MAN OF THE WEEK



OUR Man of This Week—and many another week, in this land of free (and easy) speech and press—is the gullible fellow on the receiving end of the Printing Press and Radio Loudspeaker, who believes everything the propagandists tell him. (The artist has done a good job on him.)

Although our Man may have tuned in an utterly time-wasting swing band, in an impulse to escape the rumor mongers, he finds that he cannot evade them so easily. He has counted without the busy press department of Columbia, for example, which interrupts anything on the air to have H. V. Kaltenborn "interpret" its prepared news bulletin. This line of "expert" comment is day by day creating a wide leftist opinion, no doubt about it. But the ruse is not particularly subtle; almost anybody—except the Man of the Week—can spot it, if he stops to think.

But that's just the trouble; so many don't.

Americans are not boobs, but they love to have things done for them—even their thinking.

DON'T BE A SAP!

Read your own newspaper; do your own thinking about what you read in it. The man who buys a paper and reads it in a moment of fireside relaxation can understand the plain English in some paragraph of an official announcement, or the complete text of some prime minister's speech. He can even formulate his own opinion about it. He does not need to be "conditioned" for a leftist slant on it by Columbia's Kaltenborn.

As for "Dot" Thompson (Mrs. Sinclair Lewis), whom our artist has included in his thoughtful cartoon, her cultured comment on Germany is, perhaps understandably, colored by the personal experience of having been invited to quit that country for being too sympathetic with Communism.

Let no one be taken in by any Red accusing SOCIAL JUSTICE of being pro-Hitler. We certainly are against the whole leftist propaganda cult, but we are not for that reason pro-German. Didn't anybody ever hear about AMERICANISM? What has become of that grand old word "patriot?"

If you've attended an Earl Browder rally lately you've probably had the experience of hearing the word "patriotism" jeered and booed, by a mob of alien "proletarians" who are out to change things in this country without even the formality of asking for their first papers.

Here's to still another "minority"—the American Patriot!

But, DON'T BE A SAP!

"THE GREAT AMERICAN SAP"

MICHAEL HANCHIN
7527 RICHMOND
DETROIT MICH
3-9

PRINTED BY THE CUNEO PRESS, INC.